

Sikhism and Tantric Yoga

*A Critical Evaluation of Yogi Bhajan's Tantric Yoga in the Light of Sikh
Mystical Experiences and Doctrines.*

by
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Published by
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Indian **Edition** Published Separately

Distributed in U.K. by International Institute of Sikh Studies, 19 Caxton Road,
Southall, Middlesex, Greater London, U.K.

Published by: Dr Trilochan Singh, Model Town, Ludhiana 141002 Punjab, India

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THE KHALSA

Inspired by devotion, And awake to His Light, Singing perpetually, The Name of the Lord Absorbed in His splendor, Absorbed in His love; Even in error Never believing In fasts and tombs, Temples and idols, Or anything but The devotion to the One: Caring not even for Compassion or charity If God's thought be not in them; Caring not for penances, Nor for bathings, In the holy places. **Discarding all yoga practices:** Such a Child of Light, Such a paragon, Such a complete Man, Fully enlightened In heart and soul, To be the pure, the Khalsa Is worthily deemed. Guru Gobind Singh: *Thirty Three Swaiyas* 1.

The Hypocrite With Holy Robes

Like an actor playing many roles,
The hypocrite is here a *yogi*,
There he is a vairagi, recluse
Here he displays his hermit's robes,
There he sits in false meditations,
Pretending to live by vital breath;
Sometimes he bursts into a Song of praise.
At heart he is intoxicated with greed.
There he pretends to be a celibate.
Here he boasts of performing impossible feats.
In many places he exploits and misleads people
As a holy man carrying a staff;
Victim of avarice and low desires,
He dances the dance of a hypocrite.
How can anyone attain the spiritual realm,
Without divine knowledge and enlightenment.

Guru Gobind Singh, *Akal Ustat* 33

THIS BOOK IS DEDICATED TO THE AMERICAN SIKHS AND OTHER WESTERN SIKHS

Whose devotion to Sikhism is unique and exemplary, Whose passion to learn from historical experiences and the lives of really great Sikh saints is marvelous, Whose zeal to study the Sikh doctrines and language of Sikh Scriptures in the original and imbibe its spirit is impressive

In the Hope and Sincere Expectation

That they will reject false doctrines and accept Truth as revealed in Sikh Scripture
That they will reject completely Tantric and other Yogas and be Sikh divines,
And accept the Sikh Path of Mystical Enlightenment in theory and practice,
And share with others their truly Sikh experiences and knowledge with humility.
That they will discard all misleading practices of yogic mantras, yantras, and stop shakti worship, shakti cult, and image worship of their Spiritual Guide,
That they will prefer to live in the sunshine of open life than ever confine themselves to the gloomy manifestations of ashram life, That they will choose freedom and religious living in open society and turn their back on authoritarianism, social, cultural, political, and actively participate in the national and international affairs of the Sikhs.

Introduction

I

The years 1976 and 1977 have been for me a voyage into the Unknown, geographically, intellectually and spiritually. I left India for England to deliver "Gurm Tegh Bahadur Martyrdom Centenary Lecture" in Albert Hall, London on January 3, 1976 with only £3 in my pocket, the maximum my government allowed. The atmosphere in the country was very depressing. Political leaders, journalists and all suspects were being indiscriminately thrown

into prison. For the first time I began to feel what dictatorship and a totalitarian system would mean to India and to Writers and thinkers. I considered this invitation a providential escape from the type of tyranny the sufferers from which, particularly the dissidents from Communist countries and Chile, won my sympathy and support. It is only in this period I began to really feel their agony and sorrow and it is only now I have learned to admire truly the moral and spiritual courage of the dissidents in totalitarian countries. I have no doubt now that the future saviors, prophets and martyrs of humanity will emerge from these creative revolutionaries.

Two friends and neighbors from my village home in India (Mansurpur, Jullundur District), Mr Jojan Singh Sandhu and Mr Pirtam Singh Sandhu, generously made arrangements for a whole year of board, lodging and other financial facilities, the kind of which no Sikh Institution could provide all my life for my research work anywhere. The hospitality of these friends, the generous extension for stay given by the Home Office, and money coming from my lectures and writing enabled me to do considerable research work and collect many out of print books and rare documents from the British Museum and other libraries. Besides this research work, I wrote a book of about 200 pages entitled *The Turban and the Sword of the Sikhs* to which Lord Avebury referred in his speech in the House of Lords, when he introduced what is known as the "Turban Bill exempting the Sikhs from wearing helmets while driving motor bikes" on the 4th October 1976. Besides this I was able to complete my work on the Sufi mystic Shaikh Farid, the Medieval Cobbler Saint Ravidas, and translation of two works of Bhai Nand Lai. Traveling, lecturing and writing research-oriented books is a task which is exciting and extremely difficult.

At Oxford University Dr Shamsheer Singh of the World Bank, and Professor Balwant Singh of Bucknell University invited me to the U.S.A., and even before my arrival in this country had fixed up my lectures for a whole month on the East Coast. My life of lecturing, entering discussions with groups, and talking to individuals anxious to know about Sikhism has been quite a contrast to my life in India where I spent the last twenty-five years mostly in silence, meditation, research and Writing.

II

Brown Conference Hall, Bucknell University

When I left London on 23 March 1977, I received the happy news that Mrs Indira Gandhi's reign of terror had met the end it deserved. In my lectures at Notre Dame College of Education, Liverpool University, I had predicted that Mrs Gandhi's days were numbered. I expected a revolt from within, but I did not expect that she had become so unpopular that her own constituency would reject her so bitterly and mercilessly. At the Washington Airport there was waiting for me Mrs Shamsher Singh (Maldeep Kaur), a Welsh lady, wearing a Punjabi dress, Punjabi shoes and carrying her year-old son in her arms. On reaching home Maldeep Kaur gave me that rare oriental hospitality and comforts which I have missed in the U.S.A. and everywhere else. The first news I heard on the television that evening was that Mr Morarji Desai had been sworn in as the Prime Minister and had pledged to restore democracy. So far democracy has existed only for the Majority party and Majority community in India, since 1947, but there has been no real political rights for the minorities and the down-trodden. If Mr Desai really fulfills his pledge and restores democracy for all Indians, it will be by itself a great contribution, and I hope it is a democracy without corruption and without nepotism.

The next day Dr Ajaib Singh Sidhu took me to his house in Baltimore, and from there he took me to the Brown Conference Hall, Bucknell University where a Sikh Study Camp had been organized. Quite a good number of men, women, and children were participating in it. I had a good opportunity to meet prominent personalities from the whole East Coast.

This gathering was a very commendable get together. The burden of organizing and looking after guests pouring in at odd times, and maintaining the kitchen service was a difficult task and fell mainly on the shoulders of Professor Balwant Singh and his artist wife Bimla. Other leading organizers moved about mainly as what we in India call Bara Sahibs (bosses without responsibility). The seminar proved to be very useful to men, women and children. There is no such get together in the West Coast. This seminar could have been more fruitful if fewer rules were made and the introductory speeches of the organizers were shorter than the lectures of the speakers.

After this gathering I enjoyed some physical rest and peace as guest of Professor Balwant Singh, but not mental peace, because every time we got together for lunch and dinner tensions

on Balwant Singh's mind came up and he poured his anger and bitterness against his co-organizers like Professor Harbans Lai and others, against their Bara Sahib mentality and their not making necessary financial contributions in time. When at the last dinner I was to have with him Balwant Singh impulsively started repeating the story for the umpteenth time, I interrupted and said, "Balwant Singh ji, for heaven's sake, stop it. No more of this." I know Professor Balwant Singh was bitter because he was sincere, frank and honest, and he intensely disliked people who talked much and did nothing. I was happy to meet Dr Chopra, an eminent urologist from my home town Ludhiana. From Lewisberg I went to New York and stayed with Sardar Baljit Singh Rana who had fixed a lecture in the newly constructed Gurdwara. His talented wife Davinder Kaur performs beautiful Kirtan and has brought up her children in quite orthodox Sikh tradition, taking care to teach them their prayers. I really enjoyed two days of stay with him.

II

Washington

I was back in Washington, a clean city, with 75 percent Negro population and better law and order than in New York and Los Angeles. I had an opportunity to meet members and officers of the Indian Trade Mission in Washington, and the Sikh members were very helpful in taking me around the city. Gurbandha Singh of 3HO who has made some headway to study Punjabi language came to meet me at Dr Shamsher Singh's residence. He first told me what 3HO was doing for Sikhism which I politely appreciated. Gurbandha Singh misunderstood my courtesy and became haughty and aggressive and said, "What do you know what we practice and how we practice." He even passed some insulting remarks on Bhai Jiwan Singh's method of meditation and Nam simrin, and went even further to say, "Is this the technique taught by Bhai Sahib Randhir Singh?" This was too much for me to swallow. He first insulted Bhai Jiwan Singh, a divine Singer of Takhat Patna Sahib. Then he started insulting Bhai Sahib Randhir Singh's technique. I have never slapped anyone, but for once I felt like slapping this incurably arrogant man, but then I thought this is the way his Master has trained him. He had also expressed his fears that within a week of my arrival in the U.S.A. many Americans who have left Yogi Bhajan must have come to me to complain against his excesses or about the

inside working of 3HO. I reacted strongly and told him, "Will you stop telling lies and talking all this nonsense? What the hell do you people know about Nam Simrin or Bhai Sahib Randhir Singh? Why do you people live in fear if you are all saints and Khalsas? Why have you come to me at all? Get away from here. Do not dare to insult my friends and our revered Saints. I do not know what you people are up to." I went to the other room. Probably persuaded by Dr Shamsher Singh who was there. Gurbandha Singh came there and expressed regret.

Gurbandha Singh probably phoned about his encounter with me and to my great surprise Yogi Bhajan flew from Los Angeles to Washington the next day and contacted Dr Shamsher Singh in his office. He then came home with Shamsher Singh, expecting I would be there. But I had gone to Dr Pabla's house where the Sikh Children of Washington had got together and I was to address them. Among them were the clean-shaven grandchildren of our friend Gurmukh Singh Musafir, who could not speak Punjabi. Musafir's son of course was still a full-fledged Sikh. I enjoyed this walk with children for many hours. At about 9:30 Dr Ajaib Singh told me that Yogi Bhajan was waiting for me at Shamsher Singh's house since 4 p.m. He waited there up to 11 p.m. but I was able to reach home half an hour later.

The next day he sent Larry Singh early in the morning, and he had to wait for an hour before I could finish my work and leave. We met in what is known as Ahimsa Ashram of the 3HO. I was offered a chair while Yogi Bhajan sat on the mattress, looking sick and ailing. I have recorded the details of this talk in my U.S.A. Memoirs. The closed door talks which lasted for about three hours can be summed up thus: (1) Yogi Bhajan was absolutely frank in what he said and I believe every word of it. I asked him Is Sikhism the core of his teachings of Tantric Yoga? Which of these two contradictory disciplines is his basic philosophy? To this question he perhaps honestly replied that Tantra (White as he calls it) is his basic faith while Sikhism is only an off-shoot of his Tantric system. The reason he gave was that he believed Sikhism has no meditation techniques. I told him that Sikhism has more specific, fruitful, and spiritually exalting techniques of meditation, but his misfortune is that he has never studied Siri Guru Granth Sahib, and never cared to live according to Sikh Discipline. He frankly and sadly confessed that when he went to India in 1970 with 84 Americans, 80 left him because Nirlep Kaur lowered his prestige by insulting him everywhere. All except four Americans (which include his Secretaries Premka, Krishna, etc.) left him. He was upset on hearing that Nirlep Kaur had been given a good political position in Delhi Akali Dal. And he said he and his Khalsa Council were writing a letter to the S.G.P.C.

and Akali Dal giving them necessary moral directions. It was this letter written by Premka Kaur which was published by Hukam Singh in his paper and a copy of it given to me by Shakti Parwha at Los Angeles. In the letter the S.G.P.C. is treated as a sub-office of 3HO Khalsa Council and Premka writes from a very superior moral position, and perhaps superior spiritual authority also. I jokingly said to Yogi Bhajan that Nirlep Kaur and he are chips off the old block, Virsa Singh, and it is quite probable that she has managed to please the unpredictable Akali leaders more than he could do. He has confined his material influence only to Hukam Singh, Gurcharan Singh Taura and Mahinder Singh, while she has probably won over all the rest.

- 2) Yogi Bhajan then said that the title Siri Singh Sahib has been thrust upon him although he did not deserve it, and he credited Mahinder Singh with all the honors he is supposed to have received from Akal Takhat. I did not ask him how he was able to win over Mahinder Singh to do so many irregular things, because I knew Mahinder Singh's techniques too well. Even the man in the streets of Amritsar and the clerks and peons of the S.G.P.C. know too much about it.
- 3) Thirdly Yogi Bhajan asked a favor with which I could not oblige him. He said, "All this I have built in my 7-8 years labor. Please help me to put it on firm footing." His request was pathetically sincere. I said to him, "For you, Sikhism is only an offshoot of your Tantric Cult and you have put in only seven years of labor. You are losing old disciples and finding new ones. All this is all right with you. I took a Vow and made commitments to Guru Nanak and Guru Gobind Singh at the age of 19 to devote myself exclusively to Sikh philosophy, history and mystical discipline. I have put in 35 years of labor on it, and in my own humble way made some contribution also without any help from any Sikh organization or institution. Do you expect me to risk or throw away my 35 years of *tapasya* (intense labor) for your seven years of Cult Organization where Sikhism is treated only as an offshoot? Give up all this Tantric trash, commit yourself wholly to Sikhism and it will be my duty to stand by you and work with you. Otherwise you can guess what my position is. I have not hesitated to take the risk of criticizing Akali Dal or the S.G.P.C. on many religious and political issues when they throw principles and doctrines to the wind and when they selfishly ignore even our political interest; so if I find any doctrinal inaccuracy I will write about

it. That is my duty and moral responsibility as a Sikh Writer and historian." At the time of this discussion I could not believe that Yogi Bhajan had carried his Tantric practices to the extent of insulting the Gurus and doctrines. Dr Shamsheer Singh was there by the time the discussion ended and we had lunch together. We met as friends with some differences and we parted as friends with very great differences.

The next day Yogi Bhajan again phoned me early in the morning that he had booked a hall in a university where he wanted me to address his followers on Baisakhi Gurmurb. He had fixed the lecture two hours before the one fixed by Dr Shamsheer Singh in American University. I agreed. There were about 65 American Sikhs (men and women). The arrangement was excellent and the atmosphere quiet and peaceful. After Kirtan some young men and girls lectured the one and same theme, and all the lectures were virtually addressed to me. They said they were Khalsa and they loved the Khalsa discipline but they felt very insecure because the Indian Sikhs did not properly appreciate them, and they have many other difficulties. In my lecture I pointed out that Guru Gobind Singh made it clear in the very beginning that the Path is not easy. It is difficult. In history our brothers and sisters have endured so much persecution and cruelty that during the 18th century there was not a single year when thousands of men, women and children did not have to lay down their lives for their Faith. But they faced martyrdom because their minds and souls felt firm security in their Faith and Commitments to God and Guru Gobind Singh. American Sikhs feel insecure because their loyalty and commitments are divided. The moment their commitment is only to Guru Nanak and Guru Gobind Singh all their fears will vanish. I then said, "Here I stand firmly committed to the ideals of Guru Gobind Singh. If because of my total commitments to God and my Masters, all the Indian Sikhs of Washington and New York come even to stone me to death I will not move an inch. I will stand firmly secure in my faith and commitment to Guru Gobind Singh."

I then read from Rehatnamas of Bhai Daya Singh, Bhai Nand Lal, that a Khalsa should not practice any yoga asanas, yantras, mantras and Tantras. If they are Khalsa in mind and Spirit they should stick to the mystical disciplines of Guru Granth alone. Then Yogi Bhajan spoke. Without trying to confront my views he spoke to them in a tone different from his usual tone. We again parted as friends with considerable differences and yet friends. Many American Sikhs who met me there, and later at New York and Boston, said that this Washington lecture was an eye-opener and very inspiring. It gave me the impression that most of the Americans

in 3Ho are eager to devote themselves mainly to Sikhism. Professor Balwant Singh attended this lecture and would bear witness to what I have said. In the evening Yogi Bhajan gave us a dinner in a Chinese Restaurant. I have described the discussions held at the dinner in the book.

III

New York

I was at New York and wanted to meet Dr Amya Charavarty, Dr Rama Commarswamy and many other scholars, but for the one week I was to be there the Sikh Sardars had already fixed a night in one of the five or six houses. No one spared his car or left me free to go where I liked. The whole week was very tiring and exhausting. Mrs Rajinderjit Kaur, sister of Dr Atamjit Singh of Delhi University, invited me to 108th Story Restaurant on Trade Center from where the whole of New York can be seen as a thing of beauty. It was one of the finest evenings I have enjoyed in my Western tour, when the red glow of the sunset made New York not only look like a painting of Rembrandt but at least for one evening concealed all the social, cultural ugliness of the city, which these days has as bad roads as we find in our Jullundur City. I enjoyed the hospitality of Sardar Ujjagar Singh and his noble wife Gobind Kaur, Dr Harbans Singh, Jagmohan Singh Sethi and his wife Anupma from my home town, and Dr Sadhu Singh Agluwalia. I also met Giani Gurdeep Singh who expressed regret that while he was Granthi he was able to arrange a collection of about £2000 for Kehar Singh Bairagi, the Akali missionary who cannot deliver a sermon without taking wine. In a small gathering at Leamington in London, Kehar Singh Vairagi said in my presence, "It is Dr Trilochan Singh who persuaded us to continue agitation against Mrs Gandhi's dictatorship, otherwise we were prepared to make a settlement with Giani Zail Singh." Publicly Kehar Singh had condemned Emergency, but his private views were in favor of Mrs Indira Gandhi. This duplicity was not new to me. It was a shock to the people sitting there. I told Giani Gurdeep Singh that I have always been helped by friends who understand me. Kehar Singh Vairagi was a politician and deserved help, because he can render some favors, but what can a Writer and scholar give beyond books and lectures?

III

Pittsburgh

I was at Pittsburgh for a week and enjoyed the overwhelming hospitality of Dr Sunder Singh Chudhary and his devoted wife Kamal, of Dr M. S. Luthra and Dr Damyanti, Dr Surjit Singh and Dr Ranjit Kaur, and Sardar Prithipal Singh, son of Sardar Lai Singh Kamla Akali. Here also came friends from Cleveland and Detroit to extend an invitation, but I have not found time to visit these places. Pittsburgh, the industrial city of many bridges, is a beautiful place. About a hundred Sikhs that are here live at long distances from each other.

IV

Kingston, Boston, Hanover, Portland

At Kingston I stayed with Professor Harbans Lai who had fixed some lectures at Rhode Island University. I enjoyed my stay with Professor Harbans Lai very much. I had met him after many years, and felt at home because he still maintained a deep interest in the affairs of Punjab, because he was disgusted with the behavior and politics of his old comrades of the Sikh student Federation. This organization was created by the zeal of the young men and the vagrant ambition of Akali leaders. It died because the leaders lost their character faster than even the Akali leaders. Some have become Con-gressites, others informers of Congress Rulers, and yet there are others who have perfected themselves in the art of telling lies on Akali stages, by giving emotional speeches. Professor Harbans Lai's orthodox Hindu mother is always worried lest her son become a full-fledged Khalsa, although she is herself well versed in Gurbani. Here I met some American Sikhs, Pritam Singh, his noble and generous wife Gurdain Kaur, who sought Professor Harbans Lai's advice about their embittered relations with Yogi Bhajan. What intrigued me most was that Professor Harbans Lai was on the one hand encouraging Pritam Singh and Gurdain to stand on principles and not to surrender to Yogi Bhajan's excesses, while on the other hand kept the Washington Headquarters of Yogi Bhajan informed of Pritam Singh's activities. I think by doing this he was creating considerable trouble for both parties. Sometimes I have an uncanny feeling that wherever

there are two groups, Professor Harbans Lai is with every group and everybody and yet really with none. Anyway, that makes him quite a well-known figure on the East Coast. He is everybody's good acquaintance and friend by no one appears to take his friendship seriously. He is associated with every Society on the East Coast but rarely gives his wholehearted participation to any one. That I think is the safest and best position one can take and also a very comfortable one. Although he did not care to send my mail which came to his address in the end of April, and even opened it, he asked me on the phone towards the first week of August, when I was at Berkeley, "What is your over-all impression about Yogi Bhajan and the 3HO?" I said in reply, "I have discussed my opinion with you in considerable detail while I was with you, and now I am writing my impression about every body in my Memoirs."

At Boston I delivered a lecture in the Boston University which the Professor and students enjoyed and ended with a fruitful discussion. At Hanover I stayed with Dr Manohar Singh Grewal, who along with his wife Gita have done more than anyone else to be helpful. They have all along shown great concern for my health and well being. They are highly respected both by the American Sikhs and the Sikh community in general for their integrity. I stayed at Portland with Pritam Singh and Gurdain Kaur, whose faith in the Sikh Gurus certainly surpasses that of Yogi Bhajan and the best among his followers. He is young and very enthusiastic and like all other American Sikhs has much to learn. His wife Gurdain, a very pure and noble soul equally devoted and committed to Sikhism, is a student of philosophy and music. Here I also met Gurdain's friend Lisa Davison who is making headway in her Sikh studies. The sincerity and devotion with which she is studying Sikh scriptures and Punjabi language is remarkable and her aim is to work among Sikh women in the Punjab. I hope and pray the Guru grants her wishes.

V

Modesto, Stockton and Yuba City

I was about to leave for England after six weeks of tour on the East Coast when I suddenly received an invitation from the West Coast. After staying a night with Dr Amarjit Singh Marwah at Los Angeles I went to Modesto to stay for a couple of days with Professor Kirpal Singh Grewal and Tripat his talented wife. Here Makhan Singh,

an old patriot, met me and introduced me to many Freedom Fighters who are in their eighties and nineties. At Stockton I lectured and met some local people and felt happy to meet Sardar Charanjit Singh, who in my opinion is the best organizer in this region. With very short notice he arranged a lecture in a hall hurriedly booked for the purpose in Fresno and for about three hours there was lecture and healthy discussion. This is the one lecture I have enjoyed most in the whole West coast. Sardar Charanjit Singh invited some freedom fighters and their children to his house and we discussed some important matters.

At Yuba City I found an opportunity to stay with Gurmeet Kaur, the daughter of my dearest friend in life, Dr Gurdap Singh, who died in the Japanese bombing in Burma. I was happy to note that dear Gurmeet has imbibed many of the virtues of her father which other members of the family have completely missed. Her husband Jagtar Singh is a staunch Akali, who talks about peaches in the day time and about Dr Jagjit Singh's Sikh state at night. And when he talks about the Sikh state others dare not speak. I warned him that Dr Jagjit Singh's opinions may change once he is back in Akali politics.

I stayed for two days with Sardar Didar Singh Bains, a prominent farmer, who is contributing much in his own way to Yuba City Sikh Community. I was greatly impressed by the integrity and sincerity of his wife Santi, and her attempt to keep her children Punjabi in mind and spirit. I met the oldest Freedom Fighter Thakur Singh Tulli and his son Kartar Singh Johar. While I was with him Yogi Bhajan called on the telephone and he kept on talking for one and half hours, offering me the same terms and even much more for a total deal with him of the kind he has done with Mahinder Singh and others. I angrily refused. Kartar Singh Johal was surprised to hear the whole discussion on the phone. I also met Sardar Ujjagar Singh Cheema and Bhagat Singh Thiara for a while.

VI

Los Angeles

At Los Angeles the well known hospitality of Dr. Amarjit Singh Marwah and his wife Kuljit Kaur from Sodhi family of Patiala was extended to me with its usual warmth and courtesy. Dr. Marwah found very little time for serious discussion because of his profession and his

hobbies: his horses, his wines, his dogs, his farm, his surgery. Yet he would personally rush to receive and send off guests that flow in and go out in a continuous line. Although he does not practice Yoga he is very alert physically and mentally, and compared to him Yogi Bhajan who teaches Yoga, is the bulkiest and laziest person I have seen amongst U.S.A. Sikhs. He reminds me of medieval abbots and mahants. He has neither the body nor the mind and soul of a real Yogi.

In Los Angeles about half a dozen 3HO leaders who left Yogi Bhajan met me and told me their positive and negative experiences. Later on Ms Theda Parmer took me to a film on Yogi Bhajan's first visit to India with 84 American Sikhs. (I have described the film in the book). The theater was full of ex-disciples of Yogi Bhajan, and only about 4 present day disciples, one of whom was an Indian Sikh. Many of those who were disgusted by the inside administration of 3HO by Yogi Bhajan met me during interval and when the film was over. They were neither Yogis nor Sikhs. It appeared that they went through an experiment and gave it up for good. The prominent leaders with whom I held lengthy discussions were Yogi Bhajan's first Chancellor Phillip Hoskins (Akal Singh) his young and sensitive wife Colleen, Filmmaker Don Conreaux, Gregory Wolf, Jeffrey Rubenstein and his father Albert I. Rubenstein and a host of others. Each had a very very sad tale to tell. It was difficult for me to disbelieve them, and it was still more difficult for me to check the authenticity of what they said. Their bitterness is taking the shape of hatred. The question they could not answer satisfactorily was why did they put up with all this for so many years. Even if one hundredth of what these gentlemen said was true then Yogi Bhajan has been consciously or unconsciously sowing the seeds of self-destruction within his own system. The sooner he weeds these poison plants from within 3HO the better for him. If their part of the story is to be told, it can be told and substantiated by them only. *I would personally forgive Yogi Bhajan, if he mended his ways and methods and I would never carry the bitter reaction to those ultimate limits to which these old Comrades of Yogi Bhajan might carry.* I also met Dr Balkar Singh, Dr Hokam Singh, Dr A. S. Grewal and later Sardar Chamkaur Singh and Sardar Hardev Singh Gill. I delivered a lecture at the East West Center founded by Dr Judith Tyberg a PhD in Sanskrit from Benares Hindu University. Dr Tyberg, one of the most respected figures in Los Angeles religious and cultural centers, described to me after my lecture; her own bitter experiences of Yogi Bhajan's three months association with her Center. Tears rolled down her angelic face and her body trembled as she described vividly some of the unashamed activities of Yogi Bhajan for which she has ample evidence. Like true saints, she is trying to forgive and forget.; I felt very happy to meet and

lecture at the Rama-Krishna Mission, Vedanta Center now headed by my friend, Swami Swahananda, whom I have known for years when he was Editor of Vedanta Kesari and later Head of the Delhi Center. Even the Americans who attended my lecture in Vedanta Center asked me, "What is your opinion about Yogi Bhajan? Is he really a Sikh? The doubts about Yogi Bhajan being a true Sikh lingers in every person who knows him.

In Oakland I stayed for two days with Sardar Ajaib Singh Sidhu, a teacher who had fixed my lectures in Sikh Temple Bay area. Ajaib Singh is an old Sikh Student Federation leader. Now his sons are students but not Sikhs in mind, body and spirit. It is a pitiable sight to see teenagers in Sikh families growing as unspiritual and culture less Americans and not as disciplined Punjabis and Sikh children. This is happening where parents have taken a negative attitude towards Sikhism and are themselves reluctant to practice it seriously. But I have seen hundreds of parents who live a truly religious life, and their children are proud of their heritage and assert it in schools and playgrounds.

At Berkeley I stayed for over a month with Sardar Sukh-mander Singh, an internationally known Soil Engineer, a devout Sikh and a brilliant scientist, a fiery and orthodox reformer, and remarkable organizer. His contribution to the imaginative construction of Sikh Temples in Houston and Berkeley is outstanding. He is now the backbone of the new organization, "West Coast Institute of Sikh Studies." During my long stay with him I was able to unearth about 500 documents about Ghadar movements and Indian Settlers in U.S.A. and I hope to collect most of them, within the next few years. All this was possible only because of the generous hospitality of Sukhmander Singh and his tender hearted wife Charanjit Kaur, the youngest daughter of the internationally known Orthopedic surgeon Dr Karam Singh Grewal of Amritsar. While working sometimes 18 hours a day on research and writing, the gentle-hearted Charanjit who has imbibed many noble qualities from her father and mother was always there to look into my petty needs, the worst of which was tea or milk in the middle of the night. A fortunate coincidence was that Sukhmander Singh also worked very hard on some science papers of his own much harder than I did. For over a month we continued to work like two monks meditating in their separate cells, and the patient Charanjit looking to our requirements. The dynamism of Sukhmander and his deep and sincere concern about the fate of the Sikh

community as a whole in its historical and contemporary perspective impressed me greatly. It was interesting to see Sukhmander Singh shouting loudly, "I will pack up from this country and go and work in my farm in Ferozepore district and live in peace," so determinedly that it appeared that he was really packing up, while actually he was hurrying fast to his Richmond Hill Laboratory with a mind excited and put under tension by his new creative experiments. He takes Brahminical pride in being a peasant (Jat) of Ferozepore district, and only people living in the Punjab know what that means. Ferozepur is the Texas of Punjab, and peasants there handle guns better than the plough or the tractor. In Berkeley University I was pleased to meet the eminent Sikh Artist Mahinder Singh Gill who is Associate Professor of Art in an American University. I enjoyed a night long talk with him, his sister in law, and Dr. Jaswinder Kaur at San Francisco. At Berkeley I received considerable help and support from Sardar Santokh Singh, Sardar Kewal Singh and also met Sardar Harbhajan Singh Nihang, J. P. Singh, Dr Janmeyja Singh and others when I had opportunity to address the Sikh Center Sangat twice. I went to Yuba City one day again to meet the saintly Bhar Darshan Singh.

At Berkeley a surprise invitation came from Guru Tirath Singh Head of Berkeley 3HO and Chancellor of the whole organization. I had earlier been invited to 3HO headquarters at Los Angeles, when a devout young lady, well disciplined in Sikh thoughts and manners came to pick me up from Dr Marwah's house. I have described that visit in considerable detail in the book. Guru Teerath Singh invited me to a Chinese Restaurant where Yogi Bhajan is alleged to be generally feted. Sardar Sukhmander Singh accompanied me. There we found Sat Santokh Singh who claims to be the Chairman of the Khalsa Council of Yogi Bhajan, and Guru Tirath Singh, a lawyer and Chancellor, who has replaced Akal Singh (Phillip Hoskins). Sat Santokh Singh is not very popular in the Bay area, but Guru Tirath Singh is highly respected for his integrity and many Sikh-like virtues. Guru Tirath Singh who is sober, gentle and reasonable did most of the talking, while Sat Santokh Singh with his left arm in the sling, remained silent throughout the dinner but kept on eying me like an Intelligence expert from some communist country. Guru Tirath Singh asked me if some people who left 3HO had met me, and he complained that some parents were taking away their Children by kidnapping them. He cited the case of some parents who took their son to Israel. I understood what he meant. I told Guru Tirath Singh that I have no conveyance of my own and I cannot go to see anyone. If anyone comes to see me, I listen to him. I do not

necessarily subscribe to the views of those who for one reason or the other hate Yogi Bhajan. Yogi Bhajan had been courteous and friendly to me, and I have no other reason to be critical of him except doctrinal, where a large area of differences between us are there. I then gave him a sample of my doctrinal differences with 3HO teachings. I took out of my pocket Premka Kaur's article which forms the subject of criticism in the first two chapters of this book. I read some passages which I have criticized in the first two chapters and told him "This is undiluted nonsense and rubbish so far as Sikh doctrines are concerned. "I think Guru Tirath did not have a very high opinion of Premka Kaur and perhaps no one considers her a literary genius except Yogi Bhajan. I sometimes wonder whether these fantastic theories he has imposed on Sikhism come from Yogi Bhajan's brain to Premka's pen, or they go from Premka's brain to Yogi Bhajan's mouth and speech. Premka of course generally takes no responsibility, because she starts every idea with the words "Yogi Bhajan says." Then Guru Tirath Singh bluntly asked me "What is your opinion about Mahinder Singh, Secretary S.G.P.C? I said "He is a first rate mischievous man and the common man in the streets of Amritsar knows it." Guru Tirath Singh smiled meaningfully and understandingly as if he already knew it from his office records. I told Guru Tirath Singh that my doctrinal differences with 3HO teachings are very pronounced and I shall be expressing my views in the form of a book on the subject sooner or later. The book was in press at that time. We parted as understanding friends, and I hope the understanding and dialogue continues. The whole discussion took place in the presence of Sardar Sukhmander Singh. I feel sure that men like him, Ram Das Singh, Vikram Singh and Larry Singh and a few very enlightened women in 3HO in the younger cadre can do some serious thinking and save 3HO Organization from tearing apart between two opposing systems, and gear it to the service of Sikhism. If that is done sincerely, authentically, I shall be able to throw my whole weight to serve them as a humble Writer and thinker on their side. But if they try to rationalize their sins of omission and commission, then they will create confusion and chaos for themselves. I hope God graciously guides them and saves the best that has been done and eliminate the dangerous things which have hurt so many people to the point of war of vengeance.

VIII

Author's Stand

Both in the East Coast and West Coast of U.S.A there are groups of well placed persons who have been carrying on a virulent hate campaign against Yogi Bhajan for one reason or the other. It would not be wrong to say that more often than not, Yogi Bhajan has provoked and invited these campaigns against him by his absurd posture and curses which no decent and civilized man can tolerate. All the groups that have entrenched themselves against him consist either of his Old Friends and Benefactors who have suffered from his ungratefulness and taunting arrogance, or his 3HO leaders and Organizers until recently and were his immediate successors in the Ecclesiastical hierarchy he has built around him, notably Don Conreaux and Phillip Hoskins (Akal Singh) and his wife Colleen and a host of others. These leaders know too much but can say very little because they have actually participated in all his irreligious and unhealthy activities to some extent. It is something like some people in the Arabian Nights venture, "Ali Baba and Forty Thieves breaking away after five or six years and accusing Ali Baba and his Gang of criminal thefts. However, these old disciples are now prepared to go to any length and employ any means to demolish his system and see him wrecked and punished for what they sincerely now consider dangerous activities. How they do it, I do not know, but Yogi Bhajan is pretty nervous about their moves. I have sympathy for their lot and the sympathy they have undergone, but I have made it clear to everybody that I cannot under any circumstances lend any support to any hate campaign conducted against Yogi Bhajan. I can be bitter. I can be angry. But I cannot hate. And when I am very bitter about a person I do not write about him.

I have therefore long ago completely disassociated myself from these hate-mongers both on the East and West Coast, whether they were his old friends or his old disciples. I strongly disapprove of some of the methods they tend to be using which only unscrupulous politicians can employ to malign and oust their opponents. But it cannot be denied that Yogi Bhajan uses these unscrupulous methods even against his just critics.

There is a group which is supported in its campaign by Sant Virsa Singh, Yogi Bhajan's Old Teacher and the mistress of his ashram, Nirlep Kaur. They have been fighting bitter battles against Yogi Bhajan since his split with them in 1971 with poster wars and actual guns. Their ugly methods have so far rebounded on them and they

have repeatedly failed to harm him even though a lot of money flowed from the rich of Delhi and U.S.A. to help them. On the other hand they have unwittingly strengthened his position. No ideological differences were ever involved in these clashes. The differences were purely personal and never ideological.

In 1974 a Society in U.S.A. financed Nirlep Kaur to renew the battle with greater intensity, and this smart and charming lady Nirlep Kaur did intensify the publicity campaign with the help of two young men J. S. Bhuller, alleged to be connected with the Police department, and Manjit Singh, youth leader from Calcutta. As the criticism was without substance, the campaign again failed. Within Delhi, Nirlep Kaur had a limited support as she still has, but outside Delhi, particularly in the Punjab she and her Master Sant Virsa Singh were intensely disliked for having mounted an armed attack on Sis Ganj Shrine to capture administration by force. The police saw to it that she did not succeed. Both Yogi Bhajan and Nirlep Kaur are Chips off the same old Block, Virsa Singh, and could come to terms if they wished to. Attempts were afoot to bring about a reconciliation but it failed, because Nirlep Kaur acquired a political position in the Akali Dal set up and Bhajan backers have weakened, and may be ousted soon. Up to 1972 Yogi Bhajan's wife, Inderjeet Kaur was in charge of an important section of Sant Virsa Singh's Establishment in Delhi. For a long time she hesitated to part with Sant Virsa Singh. Very reluctantly she had to do it like a dutiful Sikh wife. I met her almost every month during this period, and was fully acquainted with Nirlep Kaur's gangster exploits of which she was so proud, and which I condemned in the Hindustan Times, when her armed men occupied Sis Ganj Gurdwara and stopped the Religious services for nearly two weeks.

During the last four months every friend and foe of Yogi Bhajan has come to me and discussed this controversial man with a streak of genius for extremely good actions and extremely bad deeds. Yogi Bhajan is a Sikh by birth, a Mafia Tantric by choice but without training, and a 'Siri Singh Sahib' and self styled Leader of the Sikhs of Western Hemisphere by fluke and mysterious strategy. He has undoubtedly helped many people and taken them out of the hellish pit of drugs and homelessness, a great contribution by itself; to some he has given the right path but the wrong techniques and doctrines gleaned from his pedestrian knowledge of many Indian traditions. His disciples beautifully dressed in Classical Sikh style, a thing charming and courageous by itself, and not easy for those who do it in this country, are indoctrinated by utterly absurd doctrines of Tantra and hearsay mantras of Sikhism. Within

six years he could have given them a detailed interpretation of Sikh scriptures and the best works on Sikh history; but as he is himself is gravely ignorant of them all, and unable to interpret even two pages of Adi Guru Granth, he has been feeding them with mumbo-jumbo sermons, which sometimes do not make any sense. I have quoted innumerable instances of his abhorrent knowledge of Sikhism which would make a high school student from the Punjab burst into laughter. The sincerity of his followers is so deep and profound that even for their sake one would hesitate to criticize 3HO; but their ignorance and misguided faith may lead to a situation when they too may fall away disillusioned and disgusted with his false doctrines, and blame Sikhism and Sikh savants for not warning them and saving them.

I have listened to the painful stories of those who have suffered under 3HO despotism of the leaders. The underlings and children which were being brought up by a strange Spartan discipline have been the worst sufferers. Many have put up with it in the hope that they too would climb the Ecclesiastical ladder which he had built. I have recorded these sordid details of many incidents in my Memoirs and Journals. But I have refused to either encourage or help in the Hate campaign of those who wish to demolish him and see him disappear into the air. That is what may not happen, and I hope does not happen. My main concern is with those beautiful souls who still seek the Light of the Gurus and the purest ideals of Sikhism. I may not be able to do much for them but my sympathy, my affection and personal love is basically for these beautiful souls. I am prepared to go to any length to help them, in the way they want it, but not in the form they would like to have.

Yogi Bhajan has always been, to those who knew him, physically and emotionally attractive, intellectually Bohemian and repulsive because of rough and abusive tongue. His organizational ability backed by the brilliant imagination of Americans, expert in commercial publicity, project him as a person head and shoulders above many Sikh leaders. His Bohemian ways, his impious holiness, his liberal stance, his outward courtesy and friendliness and secret intrigues to run down others, his private admission of his weaknesses and his public declaration of his Messiah ship, his divine sermons and abusive tongue, make him what I would call a Dr Jekyll and Mr Hyde of his own kind, a remarkably apt character for a Shakespearean stage. Between his blind admirers, who go into ecstasy on receiving every touch on their soft skins, and his virulent uncompromising critics, a Writer of my position has nothing to choose. My stand is for an understanding compassion and a healthy change in the Person and Teachings of Yogi Bhajan. If I knew that his enemy would be firing a bullet at him,

given the time and place, I would like to defend him with my person. No bullets have ever been able to destroy any teaching. I admire him for many of his qualities which make him distinguished and lovable like a famous Circus Clown. He might not have taken the path of sacrilegious innovation and mixing his mumbo jumbo Tantric rituals with Sikh mystical ideals if thoughtless and selfish leaders like Gurcharan Singh Taura and Hukam Singh had not given him the license and authority to do anything he liked. These leaders are known for their ethically unstable bungling and treacherous roles in Sikh political and religious life, to which I have devoted a whole chapter.

"A Writer", says Alexander Solzhenitsyn, " is a government in himself." A Writer devoted to the Cause of Sikh Minority which has suffered for centuries under one arrogant Majority-tyranny after another, has to be much more firm and steadfast than governments usually are. He has to be a rock-like self-reliant Institution by himself so that the sovereignty of mind and spirit stands against all falsehood, against all cultural and political hypocrisy, tyranny and injustice. And who has suffered more injustices than the Sikhs even under the Congress Regime? I have had to fight many battles in the Press all alone. I have always preferred suffering for Truth, but I have never compromised with Falsehood.

When I was hardly 26 I had to fight a tough lone battle with the Communists in 1946 because they were helping the British to sabotage freedom movement. My second lone battle the same year was to prevent G. B. Singh's controversial book *Prachin Biran* which was full of genuine research material but nefarious comments from being banned. I had requested Bhai Sahib Randhir Singh and Bhai Sahib Vir Singh not to issue any statement against it, to which they agreed. Matters became worse when G. B. Singh was assaulted one morning while going out on a walk by the notorious Akali Parcharak Puran Singh. As the columns of daily papers were not available to me I had to wait till Sahit Samachar, a monthly brought out a special issue of the magazine. I wrote a long article "*Hat ka nau Chowdhary*" which fortunately silenced the agitation and prevented the book from being banned. For the past 30 years the Congress Rulers have been trying to destroy by sheer oppression the political ambitions of our people; and our religious and political organizations like the Akali Dal and S.G.P.C. have played a cowardly and shameful role at every moment of crisis. All I could do during this period was to publish over two hundred articles, pamphlets and protest notes in English and Punjabi Dailies for the just political demands of the Sikhs. At times firm stand had to be taken against University dons

who tried to mutilate and corrupt history just to please the anti Sikh policy of the Ruling party. Sardar Kapur Singh is perhaps the only other writer who firmly voiced his dissent on many issues. My battle now is not against Yogi Bhajan but against his sacrilegious teachings in the name of Sikhism. My sympathy is with those Americans who are genuine seekers of Sikhism, and who are prepared to walk on this Path with or without Yogi Bhajan and not with trained hooligans who under his orders threaten and insult others. This is one more campaign for Truth and sanctity of religious principles for which I may have to suffer both at the hands of hate campaigners and the brainwashed and programmed followers of Yogi Bhajan. I have always paid the price of isolating historical truths from political campaigns of self-interest of the few. I will do it again. Even fifty years from now this book will have a meaning and significance of its own. An open inquiry should be held into everything our own leaders have done to misguide and mislead the American Sikhs by Five Sikhs elected by a Takhat outside the control of S.G.P.C. leaders.

I hope the Sikh Community will wake up from the sleep of apathy and indifference towards all the sacrilegious activities committed by our politicians in the name of Sikh Religion and Sikh Panth. Most of the American Sikhs are absolutely innocent as well as ignorant. They must know authentic Sikhism from authentic and inspired Sikhs. God alone knows how long we will continue to suffer these shameful activities of our politicians and charlatan passing as holy men. After years of silence I have decided to stake my life, my honor, my prestige to fight this demonic evil at all levels and in all areas of the lives of our people. Even if I am alone in this fight I shall continue to fight these decadent and destructive forces till the people with faith and commitments to doctrines and historical experiences of Sikh Faith rise as one man and wipe out these gravely corrupt forces. All over the world, people are sick of their misdoings. Even if I am alone in the battle, I shall not feel alone morally and spiritually. Guru Nanak-Guru Gobind Singh who pledged their Grace and Presence for those who fight for Truth, His Wisdom, and the Sanctity of His Doctrines will certainly be with me in mind and spirit. Into their Gracious Hands and their divine guidance I entrust myself, and hope others will take up this battle for decency and truth with much more vigor and much greater courage than vouchsafed to me.

Trilochan Singh

Berkeley 30th July 1977 Permanent address:

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Chapter 1

Sikh Doctrines and Yogi Bhajan's Secret Science

In the last week of April, when I reached the tail end of my lecture tour in the East Coast of the U.S.A., I stayed with my old friend Professor Harbans Lai, a former leader of the now defunct "Sikh Students Federation" in Punjab, at Kingston in Rhode Island. On the second day of my arrival he gave me a copy of the Journal *Sikh Sansar*, March 1977, which has a very healthy look so far as printing and get up is concerned, but is sick and ailing in its material contents. The eminent scientist Dr. Narinder Singh Kapany is the original editor and financier of the Journal which appears to have suffered a set-back because of its low and lessening circulation, which does not exceed 300 copies. Its management is alleged to have been handed over to Professor Harbans Lai and Mr. Ajaib Singh Sidhu. There was one article entitled "The Secret Science of Yoga as Seen through the Sacred Eye of a Sikh," written by three followers of Yogi Bhajan, namely, Bhai Dayal Singh Khalsa, Bhai Vikram Singh Khalsa and Sardarni Premka Kaur (p. 32-38). I was told by Professor Harbans Lai that much of the original material had been cut out. I was able to trace the whole of the original article in Yogi Bhajan's official Journal, *Beads of Truth* No. 29 and 30, published in June 1976 by 3HO Foundation, Los Angeles, California.

The learned writers of this article quote or rather misquote from the English translation of *Guru Granth* by Manmohan Singh, but the main source of their theories and knowledge about the Kundalini Yoga is *The Sacred Eye of A Sikh* and that Sikh ostensibly is Yogi Bhajan who has added as long inauthentic titles to his name as his holy robes. He is their only and indisputable authority. To a Writer like me who has spent the last thirty-five years of his life studying Sikh history, theology and mysticism at the feet of the most eminent exponents of Sikh theology and mysticism on the basis of all the published and unpublished works of the

last four hundred years, this article was highly disturbing and full of shocking errors. This article further created in me deep interest to do thorough research work in all the written material produced by Yogi Bhajan about his mission of his own peculiar Yoga and his own cult of Sikhism.

My lectures on Sikh mysticism had attracted considerable attention, and daily invitations from various religious groups every evening left me little time to concentrate on writing. And yet so agonizing and shocking are the ingenious yoga fantasies, prophecies, distortions of *Gurbani*, and misquotations from Sikh scriptures, recorded in these Journals that I spent many many sad days and sleepless nights brooding over the innocence and blissful ignorance of the Americans, who unfortunately have been accepting every odd brain wave of Yogi Bhajan as Gospel Truth. No matter what he says or writes, it sends vibrations and magnetic waves through their mind, body and soul, and according to their conviction every vibration stimulates their pituitary and pineal glands. To be frank, these 3HO writings have seriously hurt my conscience and sense of responsibility as a Writer and Historian, and disturbed my peace of mind.

I am extremely worried about the manner in which Yogi Bhajan teaches Sikhism to American young men and women whose sincerity, nobility of purpose, and rare passion for oriental wisdom and genuine mystical experiences is unquestionably unique. I do not care what fantastic interpretations of Kundalini Yoga he gives, the like of which I have never read in any Tantra text, nor known from any living Tantric scholar. I am not prepared to take seriously his newly invented Guru Yoga in which his pious and uncritical followers must concentrate on a particular picture of Yogi Bhajan, which practice is called mental beaming. And this meditation picture of Yogi Bhajan, according to Art authority of 3HO, is best prepared "with colored background cut to fit around Yogi ji's face. Although there are specific colors which can be used on given days of the week and for their different effects, the color orange, as in the *Adi Shakti*, is recommended." (For details see Chapter 2.) Nor is it my intention to question Yogi Bhajan, the only Maha-Tantric in the world, as to how did he become a Maha-Tantric and more so, the only Maha-Tantric in the world when he first claimed in the early copies of the *Beads of Truth* to be a disciple of Sant Virsa Singh of Delhi, an illiterate saint who calls himself a Sant and not a Tantric. What I am worried about is the serious damage Yogi Bhajan continues to do, in spite of the fact that he has attracted many zealous seekers of spiritual experience anxious to know the best that is in Sikhism, to understand Sikh mantras, Sikh symbols and many firmly established Sikh traditions. With

very few reference books available to me during my three months of travels in the U.S.A. where it was not possible to find even the *Vars* of Bhai Gurdas in any Gurdwara, I have done my best to document everything mostly from memory. I have, however, taken care to record the correct views of Sikh theology, philosophy and mysticism, as depicted in Sikh scriptures and as explained by theologians and mystics of indisputable reputation, so that it may be clear to the readers, and more so to the followers of Yogi Bhajan that the Path of Tantra is the antithesis of the Path of Sikhism. In the end, I will comment on some of the fantastic claims of Yogi Bhajan, that he has been able to achieve what even Guru Gobind Singh, the tenth and last prophet of Sikhs, could not achieve.

II

Yoga Terminology in Sikh Scriptures

The learned Writers of the article, "The Secret Science of Yoga as Seen Through the Eyes of a Sikh," make a sweeping statement which is extremely misleading. They say, "It is also true that Yogic terminology and the objectives of Yogic practices was totally in accord with the realization which Guru Nanak was sharing during his life time." [*Sikh Sansar, March 77 p 28*] *The mere fact that Guru Nanak has used the word 'yoga' a number of times and also some other words from other Hindu and Islamic systems, does not in the least indicate that the Sikh Gurus either subscribed to these systems or adopted them in any subtle or crude form in Sikhism.*

"We find in Sikh scriptures such terms as *Sahajya, Sunya, Turiya, Anhada Nirvana, Samadhi, Omkar*, which had their origin in early Vedic literature and acquired their basic philosophic content in Upanishads and Mahabharata. These very terms underwent a dramatic trans valuation of values under Jainism, Buddhism, Shiva ism and Nathpanthi Yogi cults. Two thousand years after the death of Buddha the creative genius of Sikh Gurus redefined these terms; in the light of their divine experiences there was once more trans valuation of values. Not only were the terms and concepts emerging from Hindu Buddhist traditions redefined by the Gurus in the light of their own philosophy and mystical experiences, but even such terms from Islamic tradition as *namaz, kalma, ma'arfat, tariqat, haqiqat, sidaq*, were redefined and given new meaning and content. Those who see these terms in the Sikh scriptures and

rush to the conclusion that the Sikh Gurus borrowed them from older religions or creeds in their classical sense, express grave ignorance either of the Sikh doctrines or of the philosophic and religious system from which they are borrowed or of both."¹

Yogi Bhajan's Kundalini theorists go to the impossible and improper length to rationalize their own un-Sikhlike practices, haphazardly taken from Hindu systems, and oddly practiced in their ashrams, and project them as the real practices of the Khalsa. The article in question and several others which will be quoted in this booklet are a clear example of this conscious and deliberate distortion. The Sikh Gurus used three methods to extend their moral and spiritual affinity with other faiths and yet give distinctive philosophic contents to traditional themes and terms. This method was adopted by Buddha earlier. One of these methods was to tell the people, be such a Brahmin, be such a Yogi, be such a sannyasin.

Be Such a Brahmin

A true Brahmin is one who grasps Brahm;

Meditation on God and self-control

are his daily routine; His religious observances are right conduct

And an unfretting heart. He removes the sensual chains that

bind the soul. Such a Brahmin deserves all praise and honor.

Guru Nanak, *Slok Vadhik* 16, p 141

Be Such a Muslim

Let compassion be thy mosque,

Let faith be thy prayer mat;

Let honest living be thy Koran.

Let modesty be the rules of observance.

Let piety be the fasts thou keepest.

In such wise strive to become a Muslim.

Guru Nanak, *Var Majh* p 140

Be Such a Sannyasin O Man practice such *asannyasa*,

Consider these mansions of the cities To be forest dwellings; Live

like a hermit in the solitude of your heart. Eat little and sleep little.

Be compassionate and forgiving. Be calm and contented. Then you

will go beyond the three states.

Eat little and sleep little, Be compassionate and forgiving.
Be calm and contented. Then you will go beyond
the three states. Discard lust, anger, greed, Obstinate self-
sense and love of worldly things. Then Reality will unveil,
And you will attain the One Lord.

Guru Gobind Singh: *Dasm Granth*

These definitions do not suggest that Guru Nanak and Guru Gobind Singh encouraged the Sikhs to become Brahmins, Muslims, *sannaysins* and *yogis*. Nor do they suggest that the Sikhs should be Khalsa with turban, hair and beard only in form and continue to practice Brahmanism, yoga or any other system that suits them to attract disciples and followers.

The second method of opening the gates of Sikh Faith to people of other religions and systems adopted by Guru Nanak was by telling them that the highest state and spiritual position acquired through other disciplines can easily be acquired through the Guru's Bank In the everlasting Spirit of the true Guru Nanak, a Sikh must see all seers, prophets, avatars, Sheiks and Pirs.

The Guru is the Shiva,

The Guru is Vishnu and Brahma,

The Guru is Mother goddess.

Guru Nanak: Japji 5

Conversely, the highest state of divine vision which is achieved by other systems to enable them to become *Sid-dhas*, *Sheiks*, *Pirs*, *Bodhisattvas* can be achieved by hearkening to the divine Name in inner spiritual meditations and communion:

Hearkening to the Name, A Sikh becomes

a Siddha, a Pir and an adept Yogi.

Japji 7

It is in this context, Bhai Gurdas says, that a *Gurmukh* (Enlightened Sikh) is a real *Pundit* (scholar) and correctly gives divine knowledge to the world: (*gurmukh hoe jag parbodhe*). In the following verses, Bhai Gurdas, whose writings are considered *Key to Adi Guru Granth*, makes it clear that sincere and practicing Sikhs alone are awakened and illumined Yogis, and their technique is not the absurd *asanas* and *pranayama* taught by Bhajan Yogi but the one and only moral and spiritual discipline of Sikh path and spiritual living through the contemplation of His Name:

gursikh jogi jagde may a vie karn udasi

The Sikhs of the Guru are the ever illumined and spiritually awake Yogis. They live in the world and yet are detached from Maya: material attractions. To hear with the ears the Guru's Word is their symbolic earing of the yogis. They seek the dust of true saints. Humility is their garb of holiness and poverty. Living in divine Love is their worship. Their blissful prayer is nothing but love. They are always absorbed in the Music of Divine Word. Their cave of meditation is the company of truly holy men. Thus they achieve the samadhi of the Ineffable and the Infinite.

Bhai Gurdas, *Var 29- pauri 15*

Yogi Bhajan does not wear the earrings of the Nath Panthi Yogis, but he wears precious gold rings (sometimes two and sometimes three) heavily studded with jewels, and cannot help displaying them ostentatiously, probably as a symbol of wealth acquired through the techniques of Tantric Yoga, which he sacrilegiously identifies with the techniques of Sikh mysticism. Bhai Gurdas, however, makes it clear to all Sikhs of all ages that Yoga *asanas* and yoga techniques are absolutely useless and unnecessary for Sikh meditations and the spiritual path of Sikhism:

jog jugat gursikh gurs am jhay a

The Guru has himself explained to the Sikhs the technique of true Yoga, and it is this: A Sikh must live in such a moral and spiritual poise that while hoping and waiting he ceases to aspire or crave for low ambitions and remains unconcerned and detached. He should eat little and drink little. He should speak little and never waste time in nonsensical discussion. He should sleep little at night and keep away

from the snare of wealth. He should never crave avariciously after wealth and property.

Bhai Gurdas, *Var 20 / 15*

Yogi Bhajan's theorists of Kundalini and Guru Yoga on finding the word "Yoga" used in Guru Nanak's hymns in a number of different contexts, jump to the untenable and incorrect conclusion that Guru Nanak's teachings are in perfect *accord with the Tantric Yoga taught by their Master, Maha Tantric Yogi Bhajan. The third type of hymns in which the word Yoga is mentioned are those which sum up the debates the Guru held with Yogis of various centers. It may be noted that Guru Nanak visited all the centers of Yogis throughout India and not only convinced them of the error of the Yoga system but under his influence most of them gave up Yoga practices. Bhai Gurdas tells us that Guru Nanak met all Yogis, Siddhas, and those who claimed to be avatars of ancient Yogis, and through debate and spiritual influence he scored victory over them and made them submit to his ideology. Not only that, Guru Nanak also made Babar and his Ministers to submit to his moral and spiritual sovereignty.*

Thus the third type of hymn in which the term Yoga is used are those in which various systems and doctrines are severely criticized by the Gurus. We shall be quoting such hymns throughout the book, and shall bring out sharp differences between the various Yoga cults and Sikhism as authenticated by *Guru Granth Sahib* and Sikh history. As will be shown subsequently, the word "Yogi" is used in Sikh scriptures even for God and the Guru, and this does not mean that God and the Gurus practiced the absurd *asanas* now taught by Yogi Bahjan, and shown in some of the pictures published in this book.

I would now like to make it clear that the major differences between Patanjali's Yoga and Guru Nanak's Darshana (philosophy) begin with clear-cut differences in Guru Nanak's conception of God and Patanjali's conception of God. The contention of Yogi Bhajan's theorists that with the exception of celibacy Patanjali's Yoga doctrines are identical with those of Guru Nanak, is absolutely incorrect. It appears that these young men and women have neither studied or practiced Patanjali's Yoga theories correctly nor do they have correct knowledge of the profound mystical doctrines of Guru Nanak. All the intelligent inmates of 3HO, particularly the right-hand men and the left-hand women of Yogi Bhajan, take pains to rationalize the Mumbo Jumbo Tantra and Kundalini Yoga of Yogi Bhajan with the hodge-podge and messy knowledge of Sikhism of their teacher. I would therefore first make clear the fundamental metaphysical differences between Guru Nanak's conception of God and that of

Patanjali yoga.

III

Guru Nanak's Absolute God and Patanjali's Ishvara

"The word Yoga was originally applied to control horses and then it began to be applied for control of flying passions." The senses are the horses and whatever they grasp are their objects. In Panani's time the word 'yoga' had attained technical meaning and he distinguished this root *yug samadhau* (yug in the sense of concentration) from *yugis yoge* (root yugir in the sense of connecting). The science of breath had attracted the notice of many early Upanishads, though no systematic form of *pranayama* developed as in the Yoga system. A system of breath control ideas are found even in *Katha* and *Svetesvara Upanishads*.²

The science of breath known as *pranayam* in Yoga, and embryonic respiration in Taoism, is involved in the mystical meditations of Sufis called *dhikr* (zikr) and *Simrin* of Sikhism, called *svas svas Nam japna*, and has been found even in some practices of Christian mystics. But this involvement of the science of breath in various systems has nothing to do with *Yoga asanas*, and Yoga techniques. They are the natural outcome of a continuous disciplined meditation.³ The Hesychastic monks to whom Yoga was unknown developed through their meditations similar techniques. Summarizing the essential Hesychastic prayer, Father Irene Hausherr says: "It comprises of two fold exercises, omphaloskespsis and indefinite repetition of the Prayer of Jesus: 'Lord Jesus Christ, Son of God, have mercy on me.' By sitting in darkness, bowing the head, fixing the eyes on the center of the abdomen (navel) trying to discover the place of the heart, by repeating this exercise indefatigably and always accompanying it with the same invocation, in harmony with the rhythm of respiration, which is retarded as much as possible, one will, if one perseveres day and night in this mental prayer, end by finding what one sought, the place of the heart, and with it and in it, all kinds of wonders and knowledge."⁴ Jean Gouillard quotes a 13th century Christian monk Nicephorus, who says, "As for you, sit down, compose your mind, introduce it—your mind, I say—into your

nostrils; This is the road that the breath takes to reach the heart. Push it, force it to descend into your heart at the same time as the inhaled air. When it is there, you will see what joy will follow; you will have nothing to regret."5

When Tantric Yoga theorists of Yogi Bhajan seek to identify the Raja Yoga of Patanjali with the philosophy and mystical doctrines of Guru Nanak, they forget that there is a world of difference between the two, in their conception of God, in their techniques of meditations, and in the steps of the mystical journey to the supreme state. Even the concept of Samadhi and illumination in Sikhism is radically different from the Yoga systems. Patanjali, the author of Yoga Sutra, does not believe in the Absolute and supreme God, the worship and achievement of which forms the prime foundations of Sikh faith and practices. Patanjali speaks in Yoga Sutra, chapter I, 23-29 and Chapter II, 1, 45 of the Deity as Ishvara, an eternally emancipated Purusha Omniscient and the teacher of the past teachers. By meditating on him many of the obstacles such as illness, which stand in the way of Yoga practices, are removed. He is regarded as an interesting object of concentration.⁶ "The God of Patanjali is not easy to describe. He is said to be a special kind of 'Self untouched by the taint of imperfections and above the law of Karma (1-24). He is omniscient teacher of the ancient Rishis. So he is not the Creator and Preserver of the Universe but only an inward teacher of Truth."⁷ This personal God of Yoga philosophy is very loosely connected with the rest of the system. According to Patanjali, "the goal of human aspiration is not union with God, but the absolute separation of Purusha from Prakirti. Patanjali's God is "only a particular Self (purusvisesa) and not the Creator and Preserver of the Universe. He does not reward or punish the actions of man. But some work had to be devised for him when he was on the scene. Ishvara facilitates the attainment of liberation but does not directly grant it.⁸ Patanjali's "Ishvara has not created the Prakirti (Nature); he only disturbs the equilibrium of the Prakirti in its quiescent state and later on helps it to follow an intelligent order by which the fruit of karma are properly distributed and the order of the world is brought about. This acknowledgement of Ishvara in Yoga and its denial in Samkya are the main theoretical differences between the two."⁹ In any case, at least as he appears in Patanjali and Vyasa, Ishvara has none of the grandeur of the omnipotent Creator God, none of the pathos that surrounds the dynamic and solemn God of various mystical schools. All in all, Ishvara is only an archetype of the yogin—a macroyogin; very probably a patron of the yogic sects. At least Patanjali says that Ishvara was the guru of the sages of immemorial times."¹⁰

Guru Nanak believes in a God which is the Creator, Preserver, Destroyer, the Light Eternal,

the Saviour and Father of humanity. The concept of Ishvara in which Patanjali and some other Hindu systems believe is absent in Sikhism. Although the Immanent Spirit of God is accepted as the Indwelling Spirit of the infinite in everyone, it is not called Ishvara and it is not Ishvara of Patanjali. This difference in the theism of Patanjali and Guru Nanak leads to all the theological, metaphysical, and mystical difference in Yoga and Guru Nanak's Sikhism.

IV

Guru Nanak Totally Rejects Yoga Darshana

Although the philosophical terminology of the ancient systems like Samkhya, Vedanta and Yoga was accepted by Guru Nanak, he completely rejected the Yoga System as enunciated by Patanjali and his commentator Vyasa. As I have already indicated, the use of terminology is to express the Concepts of Sikhism on the same themes of knowledge and experience as indicated by these terms.

When Guru Nanak visited the Himalaya Retreat of eminent Yogis and held discussions with them, their leaders Loharipa and Charpat reminded Guru Nanak that according to them, Yoga Darshana was the supreme of the six Hindu systems and out of them he should accept it and become a supreme Yogi. Even out of the twelve schools of Yoga he suggested he should accept his own school of thought as a life philosophy. Loharipa says to Guru Nanak:

Out of the six Hindu systems, Adopt the system of Yoga;
Out of the twelve sects of Yogis
Banter ours the leading one.
Though you say, only those
Whom God has illumined
Have truly grasped divine Wisdom,
We from our knowledge and experience suggest,
Control your mind by the Rules of Yoga
And you can attain the highest *samadhi*.

Rejecting this Yoga system in which God is ignored, and the emphasis is only to increase concentration and apparently control the mind and reach *Samadhi*, Guru Nanak says:

My own philosophic system (*darshana*)
Is continuous meditation on the Word of God.
My symbols of penance
And robes of poverty and renunciation,
Are to discard attachment and pride.
And see God in all human beings.
(And not in one's own Self as Yogis do.)
Only the Lord can make me free.
God is the Truth.
And Truth is His Name, says Nanak. Let everyone test and
experience this.

Guru Nanak, *Sidh Gosht*: p 938-47

And yet Gurbandha Singh, a 3HO spokesman from Washington, in his editorial article in *Sikh Dharma Brotherhood*, Vol II, 3, p 2 Column 2 and 3, in which he roundly abuses and insults Dr Narinder Singh Kapany with a malicious audacity which I have never encountered before, tries to prove in his usual devious ways and illogical logic of a fanatic, that Guru Nanak was the first to establish a relationship of technology and experience between Sikhism and Yoga, and for his source of inspiration and knowledge, he refers us to the translation of *Sidha Gosht* which his worthy Maha-Tantric Teacher, Yogi Bhajan, got translated into American English by Premka Kaur, the first and last translator and theologian produced by 3HO Tantric Yoga Church. This learned translator of the Tantric Church of Yogi Bhajan conveniently skips over the verses and lines translated above. In her incoherent prose translation there is nothing American or literary, but there is a lot of un-American ignorance and dishonesty shown in this translation.¹¹ Guru Nanak concludes the *Sidha Gosht* by saying, "Without serving the true Guru no union with God can be attained. Without inner communion with the true Guru no liberation can be gained."
(70)

Bhai Gurdas has given a vivid description of the encounters of Guru Nanak with the

Yogis and concluded that wherever Guru Nanak went and debated the futility of *Yoga asanas*, they gave up the Yoga technique and *asanas*. The path to peace was through love, devotion, meditation of the divine Name, and service of humanity. Gorakhmata was the most important center of Yogis in Uttar Pradesh in India. When the Yogis of Gorakhmata acquired peace from the convincing enlightenment imparted to them by Guru Nanak, they not only gave up *asanas*, and yogic techniques but also changed the century old name of the Center from Gorakhmata to Nanakmata, which still it is.

At Achal Batala in the Punjab, Guru Nanak encountered a very haughty Yogi named Bhangar Nath. This encounter is described in detail by Bhai Gurdas. When Guru Nanak attracted the people by his music, poetry, and love-imbued songs of God, the haughty and angry Yogis boastfully, displayed their techniques and occult powers but failed to draw people again. Bhangar Nath then angrily said, "O Nanak you have come like a strong antithesis to our whole system of Yoga *darshana* and poured lemon juices into our milk (yoga system). All that is precious to us has been belittled by you." Guru Nanak replied, "O Bhangar Nath, your mother (your founders of yoga) like a bad housewife did not clean the vessel, that is why your milk is spoiled and has become distasteful to everyone." What Guru Nanak meant was that "the yogic teachers have put into your heart such filthy stuff connected with Yoga (*asanas*, *mudras*, etc.) that you have become haughty and vain yogis full of greed and craze for occult power over the people, because of your wrongly motivated philosophy." Guru Nanak urged them to throw away the ugly and out of date practices and take up the path of the mysticism of love of God. Bhai Gurdas says that Guru Nanak visited all the centers of Yoga and made them submit to his philosophy of divine Love and give up yoga *asanas* and techniques:

sidh nath avatar sabh gosh kar kar kan phadaya Babar ke Babe mile niv niv sabh Nawab nivaya. Guru Nanak met and encountered all Sidhas and Yogis and those who claimed to be avatars of spiritual adepts, and after holding debates and discussions with them made all Yogis and Siddhas catch their ears, meaning that he made them discard their Yogic cults and submit to his ideology unconditionally.

Babar and his courtiers, the Nawabs and amirs, met Guru Nanak and they bowed low and offered salutation to his mystic Path, and moral and spiritual influence.

Bhai Gurdas, Var 26

Conclusion

Our conclusions in the expositions of this chapter are:

- 1) *The Samkhya*, Yoga and even *Vaishnava*, and Sufi terminology used by the Sikh Gurus in their writings are used to express their views on the mystical and philosophic themes of their protagonists, and they in no way indicate the Guru's acceptance of Yoga and Vaishnavas or other systems.
- 2) The *Sidha Gosht* and other compositions of Guru Nanak are highly critical of the Yoga systems and Yoga doctrines and asanas, and the deliberate attempt of Yogi Bhajan's theorists to confuse ignorant Sikhs by their false beliefs and practices and their aggressive audacious posture, branding others as *Patits* (apostates) and claiming themselves to be the holiest of the holy, have succeeded so far because 3HO Journals never reach any serious student or exponent of Sikhism. They are circulated among some of his uncritical followers or admirers in America and among accomplices and politicians of S.G.P.C. In the rest of this booklet, researched and written within two months, in every chapter I have given well-documented factual statements from original sources of Yogi Bhajan's publications. It will be clear from this book how three irresponsible leaders known to the Sikh Community for many treacherous acts in the past misguided the S.G.P.C, Akali Dal and other Sikh organizations about the Cult activities of Yogi Bhajan, Maha Tantric and Master of Kundalini, and supposedly appointed Chief Administrative Authority of Sikh Dharma in the Western Hemisphere. No such authority has ever been appointed for India or for Eastern, Northern, Southern, and Western Hemispheres, nor can any Institution, least of all the S.G.P.C, a body formed by a Bill of the Punjab Provincial government covering only historical shrines, ever do that. The President of S.G.P.C. and the Jathedar of Akal Takhat or the High Priest of the Golden Temple can neither assume nor exercise any such Authority, nor have they ever done in the past three hundred years. I wonder how Yogi Bhajan can do so. The S.G.P.C. cannot impose its will and authority even on historical Sikh

shrines of Delhi or on shrines in other States of India.

NOTES

1. Trilochan Singh: *Commentary on Hymns of Guru Tegh Bahadur*, p 24
2. Katha Upanishad III, 4
3. Lao Tzu and Chuang Tzu were already familiar with methodical respiration, and a Chou dynasty inscription attests the practice of a respiratory technique in the sixth century B.C. Mircea Eliade: *Yoga*, p 62
4. For Sufi practices, see: *Kashf-ul Mahjub* and Writings of Dara Shikoh on medieval saints, notably Mian Mir in *Safinat-ul-Aulia*, and *Sakinat-ul-Auliya*.
5. Quoted by Mircea Eliade in *Yoga* f.n. p 63
6. Das Gupta, S.N., *Indian Philosophy* Vol II p 258
7. Radhakrishnan, *Indian Philosophy*, Vol II p 370
8. Ibid, p 371
9. Das Gupta, S.N., *Indian Philosophy*, Vol I p 259
10. Mircea Eliade, *Yoga* p 74-75
11. See *Peace Lagoon*, compiled and rendered into American English by Sardarni Premka Kaur with the Hawkish stare: Picture of Yogi Bhajan published in this book and a short Foreword by him. See p 10-11, p 145-223

Chapter 2

Yogi Bhajan's Adi Shakti Shaktimans And Shaktis in the Light of Sikh Doctrines

I

Visit to Los Angeles Headquarters in 3HO

A few years ago a friend gave me two copies of Yogi Bhajan's official Journal, *Beads of Truth*. One of them, an earlier issue, contained the following note: "After more than a year

with no name, the day of the Summer Solstice, June 21, 1970, Jules Buccier's garage was converted at 8802 Melrose, Los Angeles into an *Ashram* which was baptized 'Guru Ram Das Ashram.' Yogi Bajan considers Guru Ram Das as his personal Guru. Yogi Bajan married 15 couples in Santa Fe that afternoon." This *ashram* is now located at 1620 Preuss Road, Los Angeles.

The second copy of *Beads of Truth* contained a lovely picture of a teenage American girl, in Sikh dress, playing flute in front of the Taj Mahal in Agra. In the caption her name was given as Ramdas Kaur. It was this charming girl, now wife of an elderly attorney, Ram Das Singh, who came to escort me from the house of Dr Amarjit Singh Marwah. With her was a gentle quiet person, Harjiwan Singh, who drove the car while Ramdas Kaur, sitting with me in the back seat, started a lively discussion during the 40 minute drive. Even though I did not agree with many things which she repeated *quite seriously exactly as she had been taught, I was greatly impressed by her sincerity, her genuine interest in Sikhism, and her passionate zeal for spiritual knowledge of Sikhism.*

At the *ashram* I was greeted by Niranjan Kaur, Shakti Parwha and three male leaders, Ram Das Singh, Vikram Singh (who performs good *Kirtan*) and Baba Singh Richards. There were other young and deeply religious and devout girls, namely, Kiranjot Kaur, Sopurkh Kaur, Mahatma Kaur, Gurdarshan Kaur, Sat Siri Kaur and Sooriya Kaur who stood apart at some distance as second class hard-working underlings of the *ashram*. Throughout our talks they stood patiently, listened intently and waited anxiously to serve and only to serve. Apart from Shakti Parwha every young lady was bubbling with joy and sincere affection.

While Niranjan Kaur and Ramdas Kaur spoke with gracious humility and friendliness, and the three men sat maintaining the calm and silence of Buddha, Shakti Parwha posed and acted like an Egyptian Priestess talking to an alien visitor to her 3HO temple. Out of all the women folk there, this aging Priestess of the *ashram* alone had put on cosmetics, powder, cream and a little lipstick, while all others had natural radiance of the devout and meditative faces.

This was the second major *ashram* I had visited, the first one which I visited being the *Ahimsa Ashram* of 3HO in Washington. There was one thing clear about the system and the managerial structure which Yogi Bajan had set up. Some of the heads of bigger *ashrams* acted as mini-Yogi Bajans; some more haughty and vain than he is and others gentler and saner than he. Some of these mini-Yogi Bajans were talented businessmen, intellectuals and musicians, mostly Jews by birth and training. Added to these is a very talented and in many

ways loyal, unthinking secretarial staff, called Siri Singh Sahib, Yogi Bhajan's Secretarial staff, namely Premka (formerly Pamela Levinson), Sat Simrin Kaur (Susan), Hari Har Kaur, Black Krishna with the most beautiful white soul, Niranjana Kaur with something Italian about her whom I have already mentioned. In their three or four hourly duty on His Holiness Yogi Bhajan, these talented girls who are supposed to remain unmarried, give charm and dignity to 3HO organizations, but I am constrained to think that Yogi Bhajan could have made much better use of them than keeping them busy massaging his feet and legs, and rubbing his hands and shoulders, and at best writing egomaniac letters and articles for his journals against his reasonable critics, and against those who refuse to accept his brand techniques.

According to published honorifics in the *Beads of Truth*, Yogi Bhajan is called the Spiritual Guide (Guru in Indian terminology) of the 3HO Cult while Shakti Parwha, who was first a waitress in a restaurant, and then a helper in Dr Judith M Tyberg's East-West Cultural Center, and through a process which will be described in a subsequent chapter, is now no less than the Spiritual Mother of 3HO Cult Followers. How many of the inmates of Yogi Bhajan's organization really consider her Spiritual. and adore her as Mother is questionable. The very mention of her name privately to the inmates of the *ashram* brings a broad meaningful smile on their faces, a smile that tries not to burst into laughter. What ceremony was actually performed when she along with Yogi Bhajan were installed as Spiritual Father and Mother of the 3HO Organization, I really do not know, and perhaps no one knows.

Throughout her talks with me Shakti Parwha tried to impose herself as my Spiritual Mother also. She perhaps did not know that one who has accepted Guru Gobind Singh as his spiritual Father and Mata Sahib Devi as his spiritual Mother cannot even think of paying any formal reverence to such cheap spiritual fathers and mothers. It is quite possible that Sikh leaders like Hukam Singh, Gurcharan Singh Taura, and Mohinder Singh, who have shown callous disregard of Sikh principles and doctrines, accepted her as their Spiritual Mother or even much more, but to expect the same senseless reactions from me was to expect too much. But I just wonder whether the Polish-born writer Ruth Prawer Jhabvala, living in India, had such an intimate knowledge of cult mothers, when she wrote her book *How I Became a Holy Mother*. While Shakti Parwha was talking about 3HO techniques and spiritual tricks about which I actually had considerable firsthand knowledge, the three men sat there listening without comment like dutiful school boys, as if they were not supposed to talk.

A few days earlier I had read the following note on Shakti Parwha's built-in divinity in the *Beads of Truth*, 1973: "The day following the end of Tantric, the period of silence

was officially over. The day was spent for receiving Shakti Parwha (3HO spiritual Mother) as she was to arrive from Los Angeles Headquarters late that afternoon. Hundreds of *Shaktis* (3HO girls) dressed in their whitest clothes formed two lines to make a pathway for Shakti Parwha to pass through. At the front of her were all the Shaktis holding baskets of flowers. The stage was elaborately decorated with flowers, fluffy skins and a huge painted signs welcoming our Divine Mother." *Beads of Truth* and Sikh Dharma Brotherhood Journal of 3HO are full of such senseless praise and vain glorification of 3HO superman Yogi Bhajan, distinguished for his huge Mughal style diamond rings, and this Divine Mother, Shakti Parwha.

Said Shakti Parwha in a patronizing tone, "You are a scholar and religious man. You should have come straight to our place which is so very suitable for you. Why are you staying with those worldly Sikhs who are drunks, and undesirable and have nothing in common with your style of living?" I was taken aback with this question, but it clearly revealed the incurably haughty demeanor of the Divine Mother of 3HO. I answered the question with a counter question, saying, "When you great worthies of 3HO go to India you discreetly avoid saints, theologians, seers and scholars and always rush to Chandigarh to have a good time and seek publicity with our characterless ministers of a corrupt anti-Sikh government, every member of which is known to be a drunk and depraved as far as religious morality is concerned. Our elections have shown how much they are respected for their character by our people. You also seek receptions, specially arranged by your stooges in Delhi, from characterless Capitalists and the worst drunks of Chemsfard Club I have ever known in Delhi. May I know why? Besides, if you people claim to be the holiest of the holy, what have I to do with you? My place as a Writer and a very insignificant Sikh of Guru Nanak—Guru Gobind Singh is with the sinners, the down-trodden and the lowliest of the low, to know their problems and help them as best as I can. I am happy with them and would like to stay with them." Shakti Parwha graciously smiled and then said to me very proudly, "Yogi Bhajan, the only Maha Tantric living in the world, has given them a technique of meditation," which she presumed was unknown to Yogis as well as Sikhs, and was secretly revealed only to the inmates of 3HO *ashrams*. She suggested that I should also learn it, and thereby she wanted to recruit me as Yogi Bhajan's and her spiritual son, a 3HO *Shaktiman*. I did not oblige her. I told her that I have spent a lifetime with very eminent saints and mystics, and have learnt and

practiced all techniques as best as I could in my 25 years of close association with them. "Sikhism," I said, "was one great Path [*gadi-rah*: well channelized path) on which *Kirtan* (singing divine songs), recitation of scriptures, *simrin* (contemplation), service, charity, scholarship, all work equally well. No one path, no one technique is exclusively supreme. The techniques of inner contemplation are intuitively revealed by the grace of God to those who sincerely move on as sincere pilgrims. Saints and mystics guide people according to their intellectual and spiritual ability, stage by stage. They do not make a mechanical display of techniques as is done in 3HO."

Thus for all the two hours I was in the *ashram*, besides showing me some well-furnished empty rooms, Shakti Parwha, the spiritual Mother of 3HO, tried to pour down my throat her Master's technique of vibrating my Pituitary glands and Pineal glands, which according to their stupid and rattleheaded Kundalini theories is *dasm duar* (Tenth Seat of Consciousness mentioned in Sikh Scriptures), but my glands controlling my patience were no doubt seriously disturbed. Fortunately for me, lunch was announced.

It is only at lunch I found an opportunity to talk to the underlings who work and sweat for the *ashram* for long hours during the day and night, leaving them so exhausted and empty-headed that the only thing that their sleepy minds are left to receive after 3 or 4 hours of sleep are the Oracular commands of their Maha Tantric Master or Mini Masters called the Heads of *ashrams*. They are supposed to listen but they cannot question either the Maha Tantric or the Mini-Masters. They must believe and act.

Bhai Sahib Randhir Singh's Life and Writings

Almost everyone in the *ashram* had read most of my book but they had a passionate liking for my *Guru Tegh Bahadur's Biography and Autobiography of Bhai Sahib Randhir Singh*. I was told by some American Sikhs earlier that the day Bhai Randhir Singh's Autobiography appeared in the *ashrams* it caught the imagination of the American readers like wildfire and everyone was eager to read it during their spare time. At lunch Vikram Singh, who can perform Kirtan beautifully, suggested that I should translate more books of Bhai Sahib Randhir Singh and also write the lives of other

eminent Sikh saints like Sant Attar Singh. He particularly asked me to translate *Rangle Sajjan* of Bhai Randhir Singh. I am however translating *Anhad Shabad and Dasm Duar*, a classic on Sikh mysticism by Bhai Randhir Singh. This clearly indicated that American Sikhs who have caught the spirit of Sikhism care little for Tantric Yoga. They have a genuine interest in Sikhism, its social and spiritual traditions. There may be others who are interested only in Yoga as a profession; and yet some others who have found some financial security in the organization may be interested only in the commercial side of the adventure. They were however eager to have better and better translations of *Gurbani*. The existing translations of Guru Granth disappointed them very much. They now know S.G.P.C. to be a good for nothing organization which had not produced even twenty-page pamphlets on the Founders of the Golden Temple out of their 3 crore budget, but have become experts on the art of wasting it and draining it in irreligious pursuits. No girl and no gentleman in the *ashram* showed the slightest interest in Yogi Bhajan's Kundalini Yoga, and some even whispered that they detested it. Some young people in the *ashram* wanted to ask some serious questions on Sikh mysticism and history, but I was hustled out for a visit to a restaurant and small Brass factory manufacturing beds. It has been the experience of many visitors earlier that whoever visits 3HO is not free to hold any informal discussions with anyone, but is made to feel that he must move about and talk as he is asked to do or quit. That is what the three leaders Hukam Singh, Gurcharan Singh Taura and Mahinder Singh (S.G.P.C. Office bearers) did.

Just before leaving the *ashram* I took the liberty to examine some paintings. The paintings of the Gurus were excellent. There is one particular picture of Yogi Bhajan, the importance of which in 3HO theology will be discussed in the next chapter. There was one charming picture of Bibi Inderjeet Kaur, wife of Yogi Bhajan, in which she looked as gloomy and unhappy as she is in real life of 3HO fairyland, where everyone should have white dress and white turban, except she. But there were two pictures that were disturbing and threw considerable light on the perverse Tantric doctrines of Yogi Bhajan. One was a painting of Chandi (Ambica) called *Adi Shakti*. Shakti Parwha explained *Adi Shakti* as supreme Being and when she was telling me this, she was making a false statement. The official 3HO interpretation of *Adi Shakti* is given in numerous articles published in *Beads of Truth*, which we shall be quoting.

The other picture was the Khalsa symbol *Khanda* with two swords around it. The

Khanda (double-edged sword) within this symbol was replaced by a picture of an American woman with Sari-like robes. The woman is called *Adi Shakti*. I saw this published in the *Beads of Truth* in London and have already commented on it in my book, *The Turban and the Sword of the Sikhs*. I told Shakti Parwha that this is the most sacrilegious misrepresentation of our sacred symbol. As usual she dismissed my opinion as unimportant.¹

III

Shiva Shakti Concepts in Sikhism

Before I comment on Yogi Bhajan's concept of *Adi Shakti* and his Sex Tantric interpretation of *Shaktiman* and *Shakti*, I would briefly like to explain what Shiva and Shakti mean in authentic Indian tradition and what Shiva *Shakti* mean in Sikh theology and mysticism. I wrote a paper for Punjabi University on the subject from which I will quote extensively.

Arthur Avalon (Sir John Woodroffe) writes, "All that is manifest is Power" (*Shakti*). Power implies a Power Holder (*Shaktiman*). There is no Power Holder without Power, or Power without Power Holder. The Power Holder is *Shiva*. Power is *Shakti*, the Great Mother (*Maya*) of the Universe. There is no *Shiva* without *Shakti* or *Shakti* without *Shiva*. The two as they are are one in themselves. In theology this Pure Consciousness is *Shiva*, and His Power (*Shakti*) who as She is in Her Formless Self is one with Him. She is the great Devi, the Mother of the Universe who as the Life-Force resides in man's body in its lowest center at the base of the spine just as *Shiva* is realized in the highest brain center."² Yogi Bhajan according to his Tantric teachings calls the male members of his *ashram Shaktimans* and the female members *Shaktis*, because he appears to be incapable of thinking above the physical plane like all materialist Tantrics.

In one school of Hinduism the worship of *Shiva* and *Shakti* has been carried to the highest of worship of *Shiva* as God and *Shakti* as divine Mother (Durga, Uma, Ambica) and by the other school to the most degrading concepts and practices of the *Shaktas* (the Tantrics). In Sikhism they have distinct and well-defined meaning. They correspond to the metaphysical concepts of *purusha* and *prakriti* of *Samkhya*. In the Hindu Bhakti schools *Shiva* and *Shakti*

have become Rama and Sita, Krishna and Radha, Narayana and Lakshmi. *Shiva* is the universal Male and *Shakti* is the universal Female. The fertile mind of Hindu linguistic punditry has actually coined 1008 names for *Shiva* and *Shakti* each.

In what is known as the realistic schools of Hinduism, *Shakti* "whose slender waist, bending beneath the burden of the ripe fruit of her breasts, swells into jeweled hips, heavy with the promise of infinite maternities," is represented by the female principle *yonis* (female organ) and *Shiva* by the male principle semen or phallus, Thus in Hindu eroticism, Shiva Shakti are two polar principles revolving around sex. The *Vamacaris* expect to attain identification with *Shiva* and *Shakti* through ritual indulgence in wine and sexual union. The *Kutarnava Tantra* (VIII 107) even insists that "union with God can be attained only through sexual union." The *Guhyasamaja Tantra* says, "No one can succeed in attaining perfection by employing difficult vexing operations but perfection can be gained by satisfying all of one's desires." The Sikh Gurus condemned these Tantrics as atheists, epicureans and called them Shaktas, the perverts. Plato wanted these people to be kept in prison for life. (Laws Bk X).

In Sikhism, *Shiva* symbolized divine Intelligence, Wisdom, pure consciousness within the limits of three modes of existence and this side of the Transcendent State, while *Shakti* is the cosmic energy manifest as sensuous power at the human plane. On the pure physical and mental plane *Shakti* is delusion, darkness, and ignorance. Guru Arjan says:

A Sikh ever recites Gurbani (Guru's Hymns), He imbibes the Spirit of God in his heart; The Eternal Light has illumined my inner being (*Shiva*) And *Shakti*: the doubts, delusion and darkness is dispelled.

Adi Granth, Guru Arjan, p 1238

Listen O Yogi, he who has not performed any yogic feats,
nor done any acts of formal purity and piety, nor wears
any rosary, he receives from the True Enlightener
the Eternal Light— *Shiv- Jyoti*, when in his ears
he receives the spiritual awakening through divine Name
as *mantra*.

Adi Granth, Guru Nanak, Prabhati

Thou hast created both ends of human existence O Lord,
Shiva and *Shakti* pervades in between, *Shakti*, darkness and delusion
suffers defeat

against *Shiva* Light Such is the Will of God.

Adi Granth, Maru 1096

Shiva has eliminated *Shakti* And darkness has been dispelled.

Adi Granth, Nanak, Gaudi p 163

God Himself created *Shiva* and *Shakti*,

And operated them through His Will.

The Hindus adore *Shiva* and *Shakti* as gods and goddesses, and seek in them various types of religious and emotional worship. Sikhism totally rejects this concept of *Shiva* and *Shakti*. In Sikhism *Shakti* is delusion, and darkness of the lower senses, while *Shiva* is divine Wisdom and illumined Spirit, this side of the Transcendent State. Bhai Gurdas says, "It is from the confluence of *Shiva Shakti* that Nature was Created by God." (Var 2, 19) "Only when the seeker goes beyond the *Shiva-Shakti* consciousness of inner exaltation can a *Gurmukh* (Enlightened one) reach the Unity of mental concentration on the One Supreme Being in transcendent state." (Var 6, 6) Thus in Sikhism a man must go beyond *Shakti* and *Shiva* consciousness. *Shiva* and *Shakti* consciousness keeps a man within the three modes of existence, *tamas*, *rajas*, and *sattva*; while the aim of life in Sikh mysticism is to reach the *turiya*, the Fourth State.

IV

Yogi Bhajan's Concept of Shakti and Shaktiman

We have studied Arthur Avalon's concept of *Shakti* and *Shaktiman* as Being and Consciousness, as Power and Power Holder. We have also studied the Sikh conception of *Shakti* and *Shiva*. Here is what Yogi Bhajan says about his concept of *Shakti* and *Shaktiman* in *Beads of Truth*, Summer 1972: "A man regardless of how great he be, if he is impotent, he will be beaten by a woman, an in and out business. That will only bring you failure, pain and frustration. Whenever you have to think about a woman, think about her 72 hours earlier than you need her. She must be raised to the

optimum point. Man represents the sun, and woman is the reflection of the sun, the moon. She does not shine without the sun's light. The *Shakti* (woman) must be breathing through her left nostril and the *Shaktiman* (man) through the right. When union takes place under these circumstances and the vibratory effect of the environment is calm and quiet, in that constancy the awareness happens and man can be with God.

"When your sun aura merges with a woman of a negative moon aura, and she does it only because she feels she has to, she will suck out all your psychic energy. A man must wear underwear at all times. Even it is important when bathing, because the hot and cold water affects the testicles, and they should have support at this time. The contraction and expansion, the movement there, is very important. With your nostrils breathing, you will find the movement underneath happening too. They are interconnected. Some times the mental mind is clogged up. No physical co-habitation may take place if the environment is not secure; there is no perfect peace and you have no actually absolute success of love play. The three roots, garlic, ginger and onion, will maintain you through the time and through the age. Turmeric should also be included in your diet. When you have completed the union the man should take a warm drink of milk, honey, ginger and sesame seeds. No cold drink or a shower should be taken at least for an hour." (Yogi Bhajan: *Beads of Truth, Hints to Shaktimans* p 34)

For Yogi Bhajan *Shaktiman* is the man who is his camp follower and *Shakti* is the woman of 3HO. They can acquire ecstasy, awareness, calm, peace and be with God if they indulge in sexual intercourse exactly in the manner prescribed by the Maha Tantric and take the necessary recipes, starting of course 72 hours earlier. Hukam Singh, Gurcharan Singh Taura, and Mahinder Singh also visited a similar Summer Solstice a year or two later. I wonder if they tried these recipes and this thrilling short-cut to ecstasy and God. We shall be quoting more of these Kundalini techniques of achieving ecstasy and God in the next chapter.

V

Yogi Bhajan's Concept of Adi Shakti

When a Sikh comes to 3HO Ashram, Los Angeles, he is told that the Durga picture or even *Adi Shakti* as they conceive it is another name of God. They use it in their English translation

of *Ardasa* (congregational prayer). (See Peace Lagoon p 219) The *Ardasa* begins: "After first worshipping the *Adi Shakti*, the Primal Power . . ." I have already mentioned that in the Ashram hall there is a picture of *Chandi* which is called *Adi Shakti*, and even the *Khanda*, the double edged sword has been replaced in another picture, which was also printed on the title page of *Beads of Truth*, Winter Solstice 1973, by a woman's picture called Bhagvati, or *Shakti*. The Sikh visitors are told that a drug addict Mexican artist drew it as symbol of *Adi Shakti* and they are not worshipping it. But the American followers of Yogi Bhajan are asked to worship it in a particular way and for a particular purpose. This duplicity of giving one explanation to the Sikhs and another to his American followers who are told that the Indian Sikhs are all fallen Sikhs not worth their association is practiced in many spheres of their activities.

In *Beads of Truth*, January 1972, page 20, is printed the picture of Chandi riding a tiger, and the caption is *Adi Shakti*. We are giving the exact reprint of the picture. (See Figure 1) Alongside this picture is given the interpretation as follows:

Adi Shakti

Adi Shakti is the Mother Energy of the Universe. *Adi* means first and *Shakti* means Energy. *Shakti* is represented as a woman for it is from woman that we are born and it is from this Energy that the Universe is born. She has eight arms, four to bless, and four to take care of us. The *Chakra* is symbolic of the flow of energy, the conch shell is the infinite sound current, the lotus is sweetness, and the palm is peace. The trident is the trinity of the Creator (Generator, Organizer and Destroyer), the bow and arrow is one pointedness, the sword is Truth, and the hammer is discipline. The *Maha Shakti* mantra praises these 8 qualities of the great *Shakti*:
Gobinday, Mukanday, Udaray, Aparay Har-ing, Kar-ing,
Nirnamai, Akamai

Beads of Truth Jan 1972, p 20

See Figure 2

ADI SHAKTI



Figure 1 Adi Shakti: Chandi
3HO Tantric Deity Worshipped in Songs and Prayers
Reprinted from Beads Jan. 1972

Adi Shakti

Adi Shakti is the Mother Energy of the Universe. Adi means first and Shakti means Energy. Shakti is represented as a woman for it is from woman that we are born, and it is from this Energy that the Universe is born. She has eight arms; four to bless, and four to take care of us. The Chakra is symbolic of the flow of energy, the conch shell is the infinite sound current, the lotus is sweetness, and the palm is peace. The trident is the trinity of the Creator (Generator Organizer Destroyer), the bow and arrow is one pointedness, the sword is Truth, and the hammer is discipline. The Maha Shakti Mantra praises these 8 qualities of the Great Shakti

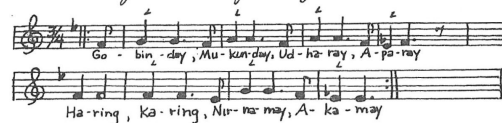


Figure 2 Adi Shakti: 3HO Interpretation
Reprinted from Beads Jan. 1972

VI

Sacrilegious Misuse of Verse 94 and 95 of the Jap of Guru Gobind Singh in Praise of Goddess Chandi

It is clear from the aforementioned quotations and pictures from Yogi Bhajan's *Beads of Truth* that:

- 1) Adi Shakti to him and his followers means Chandi whose picture is worshiped in the ashram and is placed side by side with those of the Sikh Gurus.
- 2) This Devi is praised and glorified with what Yogi Bhajan calls the Maha Shakti or Maha Tantra Ashtang mantra.
- 3) This Ashtang mantra or Maha Shakti mantra is nothing but verse 94 and 95 of Guru Gobind Singh's Jap which were written by Guru Gobind Singh in praise of the Supreme Being and not in praise of Chandi as alleged by Yogi Bhajan and taught to his American followers as Chandi mantra. These verses are:

Gobinde, Mukande;

Udare, Apare

Lord God, Liberator

Merciful, Infinite.

Hari-am, Kari-am

Nir- A-Kame.

Name,

Destroyer, Creator,

Nameless, Desireless

Guru Gobind Singh Jap 94, 95

Yogi Bhajan and his followers as taught by him, unashamedly use these verses as *Ashtang Mantra* to glorify *Chandi*, which is an insult to Guru Gobind Singh, and his morning prayer, which is also one of the prayers used in baptism ceremony. In the first verse of Jap Sahib Guru Gobind Singh is very clear that the whole of Jap is in praise of the Almighty and infinite God and a refutation of any belief in gods and goddesses:

Marks and symbols, caste and class, Or lineage God hath none;
 His form and hue, shape and garb
 Cannot be described by anyone.
 Immovable is His Being.
 Self luminous, He shines in His splendor,
 Limitless is His Power.
 He is the King of kings, the Lordly Indra
 Of countless Indras; the supreme Sovereign
 Of the three worlds of gods, men and demons;
 Nay, even the grass blades of the woodland
 Say, "He is Infinite, He is Infinite."
 O Lord, who can count Thy names?
 Thy Names relating Thy deeds I will state,
 Through Thy wisdom and grace.

Guru Gobind Singh, Jap 1

Guru Gobind Singh clearly states that he is relating the Names of the Infinite and Supreme Being, and Yogi Bhajan has arbitrarily picked up verses 94 and 95 out of this composition of 199 verses and presented them as *Ashtang Mantra* or *Maha Shakti Mantra* in praise of goddess Chandi. The fact that Yogi Bhajan can be unscrupulous enough to do such a thing is no surprise to me, but what surprises me is that the Jathedar of Akal Takhat, and the S.G.P.C. Executive have been misled by the Hukam Singh—Gurcharan Singh Taura— Mahinder Singh clique to give, as it is alleged by him, the title of Siri Singh Sahib to Yogi Bhajan about which we have to say much more in subsequent chapters.

VII

Sacrilegious Distortion of the Khalsa Insignia: Khanda

We give below a picture of the Khalsa Insignia and its interpretation as accepted by Sikh history and tradition: (Figure 3)



Figure 3 The Khalsa Insignia: Khanda



Figure 4 3HO Interpretation of Khansa
Double-Edged Sword Super-imposed by Adi Shakti
A Sacriligious Interpretation.

"In the center of this Insignia of the Khalsa is the Two-Edged Sword which symbolizes the Creative Power of God which controls the destiny of the whole universe. It is the Sovereign Power over life and death. One edge of the Sword symbolizes divine Justice, which chastises and punishes the wicked oppressors; the other edge symbolizes Freedom, and Authority governed by moral and spiritual values. On the outside of the Two-Edged Sword we can see two swords:

- 1) On the left is the Sword of Spiritual Sovereignty (*Piri*);
- 2) On the right is the Sword of Political Sovereignty. There must always be a balance between the two, and this balance is emphasized by a circle inside. This circle is what is called a *Chakra*. The *Chakra* is a symbol of all embracing Divine Manifestation, including everything and wanting nothing, without beginning or end neither first nor last, timeless Absolute. It is the symbol of oneness, of Unity of Justice, Humanity and Immortality. Almost all Sikh warriors used to wear it in the eighteenth century. It is still worn by Sikh soldiers of the Sikh Regiment in the Indian army. The *Chakra* which was worn by the great martyr Baba Dip Singh (d 1757 A.D.) is still preserved in the sanctum sanctorium of the Akal Takhat. On it is inscribed the Mul Mantra (the Proem of Sikh

Scriptures) and that is what it symbolizes."3

In Figure 4 the reader can see Yogi Bhajan's version of the Khalsa Insignia. This was printed by him in *Beads of Truth*, Winter Solstice 1973, both on the Title page and page 5. The Double-Edged Sword of the Khalsa Insignia has been replaced by a picture of a beautiful American woman wearing Indian Sari and robes. Yogi Bhajan's obsession with women is singular. He wishes to impose sex and women even where it is a sacrilegious act to do so. This is a typical instance. This picture also takes a place of pride in the 3HO *ashram*. He calls it the *Jantra* of his goddess Bhagvati, Chandi. He says on page 5 of this issue, "Her *Jantra* (defined in the footnote as *mandala* or the picture representing the *mantra*) is the two sources of God protracting you. The center of the world, it rolls on a two-edged sword of the being, the meditation and positivity. Bhagvati, the Shakti, All Shaktis, the Infinity. And every *mantra* must have a *Jantra* and this is her *Jantra*, that is her being, these are her feathers." The Editors in the footnote on page 5 make it clear that these are for them the inspired words of Yogi Bhajan. Yogi's speech is given alongside, in which he says, "I am told, 75,000 people in Los Angeles alone, you know who do not know how to relate to a woman, period. And there are an equal number of women who do not know how to relate to a man. I have great sympathy for perversion. When somebody hates woman, I know, it is the total solid mountain of frustration. When one hates to relate, then he becomes totally angry and he cannot relate." (*Beads of Truth*, Winter 1973, p 5)

For Yogi Bhajan the Khalsa Symbol is now a *Juntra* of his goddess Bhagvati, that is Chandi. And he unashamedly connects it with women and sex, with lust and perversion. These Maha Tantric and perverted interpretations and distortions of the Khalsa Symbols may suit Yogi Bhajan's dollar-catching postures, but it is the worst and most shameful contamination of the ideals and principles of Guru Gobind Singh. This Tantric cult adopted as a bait to American craze for the miraculous and the sensational is the antithesis of Sikhism and condemned throughout the Sikh scriptures as *Sakata Mat* (Creed of the Shakti Cult). Sikhs are asked by the Gurus in *Adi Granth* not to associate with such people and to run away from the very evil sight of people who think and act like that. It is a standing shame to the whole Sikh community that all this Tantric nonsense is being poured down the throat of innocent American seekers of Truth in the name of Sikhism, and this is being done by him after assuming the titles of Siri Singh Sahib and unacknowledged authority over the Sikhs in the Western Hemisphere.

In this very issue of *Beads of Truth*, one also finds flattering pictures of Sant Gurmukh

Singh, Sardar Inderjeet Singh (Chairman: Punjab Sindh Bank) and that incurably corrupt Secretary of S.G.P.C, Mahinder Singh. I can imagine Mahinder Singh and his S.G.P.C. bosses, who do not know a word of English, accepting everything they are shown and given in print, and blindly compromising and overlooking all the un-Sikhlike Shakti-Cult Tantra practices, but I find it hard to believe that Sardar Inderjeet Singh, and Sant Gurmukh Singh should rally behind these people and their anti-Sikh practices.

Conclusion

My visit to 3HO headquarters, even though a guided tour, revealed (1) that the inner working of Yogi Bhajan's multi-faced Organization has as its core, Durga (*Adi Shakti* worship); (2) it has its own *Shakti* and *Shaktiman* theories which are revealed in the light of Sikhism; (3) Yogi Bhajan has made sacrilegious use of hymns of Guru Gobind Singh's Jap; and (4) he has given a sacrilegious interpretation of the Khalsa Insignia, the Khanda. All these errors are revealed in the light of factual truth about them in Sikh theology and mysticism.

NOTES

1. Shakti Parwha, Ramdas Kaur, Niranjana Kaur took me to their Brass factory manufacturing beds and their Restaurant where I took tea and a delicious strawberry pastry prepared by a Japanese girl who had started working that day. And then all three ladies took me to Dr Amarjit Singh Marwah's clinic where Ms Theda Parmer was waiting for me.
3. Trilochan Singh, *Turban and Sword of the Sikhs*, Chap 6.

Chapter 3

Yogi Bhajan's Clap Trap Theories of Kundalini Yoga in the Light of Sikhism

I

Eight Steps of Patanjali's Yoga

In their article, "The Secret Science of Yoga" (*Beads*, 29, 30), the theorists of 3HO say on page 37 that the steps enunciated by Patanjali "are clearly necessary ones to be achieved in order to reach a state of enlightened consciousness." And they further make a fantastic statement, "the Sikh Dharma has come about because our Gurus were the greatest Yogis." And then the writers try to prove by misquoting and misinterpreting that the Raja Yoga which they also call their own brand of Kundalini and Tantric Yoga is the one which is alluded to wherever the word *Raj Yoga* is found in Sikh scriptures. These writers and other 3HO exponents of the same subject deliberately misquote and misinterpret passages from Sikh scriptures. In the absurdest of their absurd mystical theories they say that Pineal glands and the Pituitary glands are the seats of tenth consciousness (*dasm duar*), and the Tantric-Sex Yoga they preach and practice are sanctioned by Sikhism. The author will decisively prove in this chapter (1) that Sikhism rejects Patanjali's 8 steps of Yoga (*ashtang*) and has its own distinct eightfold path, very much as Buddha had his own. The difference is in meditation technique and ethical and spiritual outlook; (2) that in Sikhism the Tenth Seat of Consciousness also known as the *Turiya* (Fourth State or *Param pada* the Supreme State) has no such physiological basis as Pineal glands or Pituitary glands; (3) that Tantric doctrines involving sex-poses or physical contact poses are extremely repulsive to Sikhism. The Sikh

Gurus repeatedly ask the Sikhs to shun Tantric practices because they are based on a mentally perverted outlook of life. The Sikh Gurus ask the Sikhs to shun the very presence and association of Shakti-Cult Tantrics.

The eight steps given by Patanjali for his Yoga are: (1) *Yama*, restraint; (2) *Niyama*, discipline; (3) *Asanas*, bodily postures and attitude; (4) *Pranayama*, Control of breath through rhythm of respiration in three stages: inhalation (*puraka*), exhalation (*recaka*), and retention of the inhaled air (*kumbhaka*), each filling an equal space of time; (5) *pratyahara*, emancipation of sensory activity from the domination of exterior objects; (6) *dharna*, concentration; (7) *dhyana*, yogic meditation; (8) *samadhi*, ecstasy. Vyasa gives a fine commentary, and on the subject of restraints he details the ethical code as *ahimsa*, non-violence, *satya*, not to lie, *brahmacharya*, sexual abstinence, and *aparigraha*, not to be avaricious. We shall now give the Sikh view of these eight Yogic steps. Sikhism rejects them as such.

II

Eight Steps of Sikh Mystical Path

Bhai Gurdas, the Father of Sikh Philosophy, has recorded the names of some prominent disciples of the first six Gurus, giving some outstanding quality of each of his work, *The Vars*:
11. Bhai Mani Singh, a theologian and martyr who led the Sikh community with rare wisdom and spirit of sacrifice, has written short biographies of all these contemporary saints, giving the original sermons of the Guru which were related to him by the tenth Guru. The book is called *Sikhan di Bhagat Mai*. It is a historical and theological work of great importance.

Ajita Randhava, a prominent disciple of Guru Nanak, asked the Guru his opinion about the eight steps of Yoga.

Rejecting Patanjali's eight steps of Yoga for acquiring knowledge of the Self, Guru Nanak recommended the following alternatives for those eight stages:

- 5) *Yama* (restraint): keep the mind humble, and never be proud of any quality or virtue of your own.
- 6) *Niyama* (discipline): to go to the Sikh Congregations and listen to

interpretations of Sikh scriptures and *Kirtan* (hymn singing). If one can read, he should read religious books regularly or listen to readings from inspirational books every day.

7) *Asanas* (bodily postures for meditation): concentrate on the Presence of God with a single-pointed attention. (Sitting in any position when *ekagarta* single-minded concentration is achieved, that is the best *asana*.)

8) *Pranayama* (controlling breath)

9) *Purak* (inhaling): to imbibe the inspired Word of the Guru and fill the mind and heart with its spirit.

10) *Kumbhak* (retention of breath): always keep the Spirit of the Word of the Guru in your heart and soul and never forget it.

(hi) *Rechak* (exhaling): to discard and eliminate all low desires which the Guru wishes the disciple to discard.

11) *Pratyahara* (to prevent and emancipate the mind from dissipating and remaining stable in meditation): to intuitively know and visualize the divine Presence of God.

12) *Dharma* (concentration, *ekagarta*): If the mind wavers or wanders away into sense passions, the seeker should make a determined effort to bring it back to the meditation of the divine Name.

13) *Dhyana* (meditation): when one reads or listens to *Gurbani* (the sacred writings of the Guru) his mind should be absorbed in its meaning and Spirit. This is *dhyana* and it should be fixed in the thought and spiritual content of the sacred Word. He should not allow any other thought to disturb his mind.

14) *Samadhi* (ecstasy): to be absorbed in the music and spirit of the Name of God or the Hymns of His Praise is *samadhi*. A man may start disciplining his mind in such a *samadhi* first for a short time, then for a few hours, and then increase it through daily discipline (*abhayasa*). There are two types of *samadhi*:

(a) *Savikalp Samadhi* (ecstasy within the realm of consciousness): to be absorbed in the meaning and philosophical and mystical contents of the Divine

Word is *Savikalp* a samadhi. (b) *Nirvikalpa Samadhi* (ecstasy of the Transcendent vision of God): to be absorbed in the Spirit and Essence of the Divine Word is *Nirvikalpa* samadhi. Thus Guru Nanak clearly rejects the eight steps of spiritual progress as enunciated by Patanjali and replaces them with ethical and spiritual discipline of his own. The Sikh scriptures also clearly reject *asanas* (physical postures), *pranayama* (breath control), *nauU-dhautz* (cleaning the intestine with a piece of cloth inserted in the mouth and taken out through the anus). Those followers of Yogi Bhajan who frequently quote him as saying that the Scriptures of the Sikhs sanction all these Yoga practices, voice only his glaring ignorance of Sikh scriptures. I have not known any saint or seer in contemporary or past Sikh history who ever practiced these Yoga asanas. But all saints and all scholars have firmly called these and more so Tantric practices as directly opposed to Sikh doctrines. The following quotations, from *Adi Granth* make it clear that there is no place for Yoga practices in Sikhism:

If a man learns all yogic *asanas* of perfect adepts, If he controls and subdues his senses through such feats;
Even then impurity and dirt of his mind cannot be removed.
The filth of egoism will not depart from the heart. The human mind cannot be cleaned and made pure, By any yogic discipline and restraint. It can be made pure and controlled only by seeking, Through love the sanctuary of the true Enlightener.

Adi Granth, Guru Amar Das, Vadhans p 558

For me the only asana (posture) worthwhile is to fix steadfastly the mind on the Vision of God and let the heart and soul be absorbed in such a spiritual condition of transcendent revelation as to continuously reflect on His Presence and listen to the enchanting melody of Unstruck Music (*Anhad Shabad*)

I have learnt the technique of true Yoga from the divine Guru. The True Guru has revealed this technique with the Light of the divine Word. Within my body He has revealed the Light that pervades all the regions of the earth. To this Light within me I bow and salute every moment. The initiation of the Guru are my Yogic rings and I fix my mind steadfastly on the One Absolute God.i,

A. G. Guru Arjan, Gaudi, p 208

If one does the nauli dhauti karma (of cleaning the intestine with a piece of cloth), and becomes adept in eighty-four asanas, and yogic exercises, he cannot attain any peace of mind by these yogic techniques. Let him do such Japa or Tapa through such techniques for years and years and wander about in search of perfection, he will not attain genuine inner peace even for a moment.

A. G. Guru Arjan, Majh, p 98

Let one practice nauli and dhauti and all the elaborate yogic feats associated with it; let one make an offering of incense and light lamps before the Deity. None of these yogic feats and formal acts of worship match with devotional contemplation of the Name of God.

A. G. Guru Arjan, Sarang, p 1229

The Sidha Yogis perform their sadhana (yogic feats)
With all their efforts, symbols and techniques;
With such methods and formal garbs of holiness,
One cannot attain the Yoga of God's Vision.
It is only attained through companionship of the saints,
And the teachings of the true Guru.
The Guru's Wisdom unveils the Light within us.

A. G. Guru Ram Das, Kanada, p 1297

In the Dasm Granth, Guru Gobind Singh says,

The, Yogis do countless asanas, and practice Yoga according to the eight stages of the text; they bend this way and bow that way hoping to know the Divine; they merely blacken their face with the ignorance of true divine Knowledge. Without inwardly worshiping and contemplating God, they go at last empty-handed to the grave.

Guru Gobind Singh, Akal Ustat 252

To a Yogi typical of the present day yogis marketing their goods in the U.S.A., Guru Gobind Singh says:

Listen O Yogi, you have acted like a hypocrite and after a misleading display of being a Yogi you have plundered innocent people. You pretend to have renounced worldly wealth (*maya*) but *maya* (worldly wealth) has not abandoned you.

Guru Gobind Singh D. G. Shabad

In contrast to Patanjali's Yoga, and other schools of Hindu Yoga (*Hatha*, *Tantric*, *Laya*, *Kundalini*, etc.) the Sikh Gurus call Sikh mystic path, *Brahm Yoga* (the Yoga which does not use any yogic technique but concentrates on God and achieves Him through devotion and contemplation). It is also called *Gurmukh Yoga* (Yoga of the Enlightened), *Sahajya Yoga* (Natural Yoga based on spontaneous devotion and contemplation). The word Yoga is used just to mean union with God. All the so-called techniques of *ashtang Yoga* are considered unnecessary and a waste of time and energy. Even physical health can be maintained by other exercises in a much better way than by Yoga. The Sikhs have proved it by being the best sportsmen in India and by being men with the best physique in their country without ever resorting to Yoga asanas or practices. I have never seen any Sikh sportsman or Army man doing any Yoga for his physical fitness and achieving excellence in sports.

III

Classical Doctrines of Tantra and Kundalini

In the centuries-old Yoga traditions and movement in India, emerging even from the pre-Aryan period, there emerged what may be called an 'anti-ascetic' and anti-speculative school which got involved in the hedonistic emotional sex involvements which ranged from aesthetic poetic sublimation of sex-desires and love to the most degrading sex-orgies under the name of Tantric Yoga. Sex Energy became identified with all the spiritual energy, and sex organs, both male and female became objects of worship and symbols of Deity. Historically it reached its lowest depths just before the Muslim invasion of India, when the Hindu-Buddhist India became so decadent and morally weak that a handful of Muslim invaders struck terror in the whole vast continent. It is in this context Guru Nanak even calls Babar's invasion five centuries later the Scourge of God who came with Yama, the Devil's hordes, as his armies.

There was a school of Tantra which took the easy road expecting identification with Shiva and Shakti through ritual indulgence in meeting of opposite sexes first by looking into each other's eyes, and then touching each other on various parts of their body, and ending up with closed door sexual union. Some of these ritualistic and real exercises are performed in the open, while others within secret recesses of the ashrams. The Tantric Text, Kularnava (VIII, 107 ff) insists that union with God can be obtained only through sexual union. The famous Guhasamaja Tantra affirms, "No one succeeds in attaining perfection by employing difficult and vexing operations, but perfection can be gained by satisfying all one's desires." The same text adds that a Tantrist may kill any kind of animal, may steal, commit adultery, etc.¹

"Tantra teaches that the Kundalini Shakti can also be unraveled by the practice of asanas, the sexo-yogic disciplines. One must rise by that by which one falls. Those very aspects of human nature which bind us can be stepping stones to liberation. In the act of asana a man and a woman unite, and its fulfillment lies in the realization of one's potential with the experience of joy. During sexual union the adepts withdrew their minds from their environments. The mind aspires to be free."²

"Tantra asana demonstrates the way by which sexual energy can be harnessed for spiritual fulfillment. It teaches us to explore our senses rather than subdue them. The Tantras are unique in the sense of being a synthesis of the opposing dimensions, bhoga (enjoyment) and yoga (liberation). Our hedonistic urges based on the pleasure principle can be transformed for a spiritual experience. To involve oneself in gross pleasures, therefore, can itself be regarded as an act of spirituality." A very dynamic role is played by the female aspirant in the practice of Tantra asana. Potentially she embraces within her all the positive attributes with which Shakti is endowed. She is in flesh and blood, the goddess.

Thus in the Tantra ritual, woman is the reflection of the female principle, becomes the object of worship. She is symbolically transformed into a goddess through the rituals as in Kumari Puja (virgin worship) or Shakti Upasana (female worship). The aim of all asanas in the Tantric Yoga is to transcend normal human conditions through gross sexual energy of man and woman. The desire for mental and spiritual union is expressed on a biological level. The Tantrics believe that the intensity of joy derived from sexual gratification whether it is dissipated in a gross form or revitalized in a subtle form for a spiritual pursuit, differs only in a degree. "The ritual and asanas are performed with a partner who is considered the reflection of Shakti, and unless the adept has the attitude of complete surrender to the object of his worship, in this case the female participant who plays the role of divine energy, the practice

cannot be successful. The divine woman epitomizes the entire nature of femaleness, the essence of all shaktis in their various aspects. She becomes a perennial source of joy. From whatever station of society she comes she must bear certain auspicious signs in appearance and physical condition in order to be an ideal participant. She must be in good health, have lotus eyes, full breasts, soft skin, slender waist, swelled into jeweled hips." (Lalaita Vis tar)³ Then the asanas (postures) go through stages of body worship, yoni (vagina) worship, and then Shakti (the woman partner involved in asanas) places her hands on the Sadhaka's (male partner's) head and recites:

Get up

Wake up,

Be strong.

And then she continues, "Now I am giving you the command to immerse yourself within me . . . enjoy yourself now with the full bliss within me. I am your shakti and you are mine.

According to the command of my Kaula Avadhuta, I as Visva Yoni (Universal female organ) am asking you to implant your cosmic linga (male organ) in my field. My Satguru is here to protect you from your negative desires. You are Shiva in the form of my Satguru, and I am nothing but shakti. May my divine self bless you and lead you to the eternal joy of bliss."⁴ Sadhika (male partner) is now god Shiva worshiping his female partner as goddess with flowers and he holds her embracing, kissing, touching, sucking, penetrating and uttering the mantra. In the initial stages of Sadhana if the aspirant cannot prolong the union, they may change the asana positions. The period of retention of energy may also be gradually increased. Sometime herbal preparations are taken only to increase its duration. (We shall record subsequently the herbal preparations recommended by Yogi Bhajan.) The Tantrics generally utter Shiva mantras while indulging in these sex asanas. We shall note that Yogi Bhajan recommends Sikh mantras like Satnama for the occasion, and that is what makes his Tantric Yoga, Sikh, according to him.

The medieval mystics believed the heart to be the seat of divine knowledge and experience. They also believed that the head was the highest seat of spiritual consciousness, and the lower tip of the spine the lowest point involving lower passions of sex. Mystics who have achieved some measure of illumination also talk of the Flame within the inner Being. Leadbeater, the Theosophist leader who was not favorably inclined towards Yoga, in his *The Inner Life* (p 443-478) calls it the "Serpent Fire" which enhances the mental vision. The early Indian mystics call it the Coiled Serpent (Kundalini, or Bhujangi which in Sanskrit means serpent). In the

Sikh scriptures it is referred to as Bhujangam and only once as Kundalini. It is also identified in Indian literature as Cosmic energy in the body. "Kundalini is the static form of the Creative Energy in bodies which is the source of all energies including Prana." "The mere rousing of the Kundalini (Serpent Power) does not from the spiritual Yoga point of view amount to much."^{4*} Aghananda Bharati in his excellent work, *The Tantra Tradition*, brings out a significant point about Kundalini when he emphasizes that Kundalini has no objective existence or physiological structure and function. We shall note later that Yogi Bhajan has contrived imaginary physiological existence not only for Kundalini but also for Turiya state, the Super-conscious state (dasm duar, the realm beyond the Tenth door of Consciousness). Aghananda Bharati says, "All yoga discipline postulates on the theoretical side the existence of a secondary semetic system consisting of centers, circles or lotuses (mandalas, chakras, Kendras) located along an imagined spiritual column in the secondary body. It is important to know that this yogic body is not supposed to have any objective existence in the sense the physical body has. It has a heuristic device aiding meditation, not any objective structure. The physical and the yogic body belong to two different logical levels.⁵ The Buddhist scholar, Lama Anagarika Govinda, describes Kundalini as a "latent energy—a dormant force which embodies the potentiality of nature, whose effects may be divine or demoniacal." This energy ignorantly released leads to self-destruction. Symbolically it is represented as a coiled serpent (Kundalini) which is coiled around the lingam (penis) in male and in the center of the triangular Yoni (vagina) in the female.⁶

To the Buddhists Shakti is maya, the very power that creates illusion, from which only prajna can liberate us. It is therefore not the aim of the Buddhist to acquire power . . . either to become their instrument or to become their master, but on the contrary he tries to free himself from those powers, which since eons kept him a prisoner of samsara. He strives to perceive those powers which have kept him going in the rounds of life and death, in order to liberate himself from their dominion. However he does not try to negate them or to destroy them, but to transform them in the fire of knowledge, so that they may become forces of enlightenment.⁷ This is very much the attitude of Sikhism towards Kundalini. When higher consciousness is awakened in man, the flame that lights up within blazes into higher and higher consciousness. George Santayana calls it the 'Flame of the Spirit' when he says, "I can identify myself heartily with nothing in me except with the flame of Spirit itself. Therefore the truest posture of my inmost being would show none of the features of my person and nothing of the background of my life. It would show only the light of understanding that burned within

me and as far as it could, consumed and purified all the rest." We shall be clarifying later that Sikh mysticism does not give much importance to it, and the few quotations picked up from the Adi Granth by Yogi Bhajan and his theorists have been either deliberately or ignorantly misquoted and misinterpreted.

Many myths have been created about the inner 'fire' kindled by the ascent of Kundalini. The awakening of the Kundalini arouses intense heat during its progress through various stages, when the lower part of the body becomes inert and cold as a corpse, while the part through which the Kundalini passes becomes burning hot. "To hasten the ascent of the Kundalini, some Tantric schools practice asanas along with sexual indulgence. The underlying idea is the necessity of achieving simultaneous 'immobility' of breath, thought and semen. Unlike other sober schools of Yoga the Tantrics also believe that Kundalini Shakti can also be unraveled by sexo-yogic disciplines." The Tantric asanas demonstrate the way by which sexual energy can be harnessed for perpetual fulfillment of desire.

IV

Yogi Bhajan's Clap Trap Theories of Kundalini

Yogi Bhajan claims that there is always one Maha Tantric in the world, and he is the only Maha Tantric living in the present age. He invented this mythical history of his spiritual ancestry in 1971-72. The circumstances under which he did it will be described in the fifth chapter, in which the Film-documentary version of his 1970-1971 activities is given. Not only does he pose as the only Maha Tantric in the world, but his well-paid charming secretaries started proclaiming him the Redeemer of the Aquarian Age which they allege started in 1969, the year in which he came to the U.S.A. after his failure to establish himself in Canada. They even back him as the Redeemer who is making the sun rise in the West by supposed prophecies of the ninth and tenth Gurus of the Sikhs. When false prophets have to spin lies to build a delusional system around them, they do so exactly as Yogi Bhajan has done. The most remarkable thing about it is that there are about two thousand Americans who have suspended their thinking and believe everything he says about himself, or rather his mythical self and its past existence that had quite a different history. He has thereby even persuaded or cajoled or bribed two or three Sikh politicians to enlist support for him, not because they believe what he says, nor because they have any faith in his spirituality, character and

integrity, but because of his unprecedented achievement of making so many Americans believe what he declares is his unique Gospel of Tantra-Sex-Sikhism. We shall give a series of quotations from his lectures published in 3HO Journals (the Beads and K.R.I.) and seek the indulgence of the readers to make an effort to know what they mean if they possibly can. In Beads 1972, Yogi Bhajan says, "Tantric is the oldest science in which man has the power to understand himself up to the point of bindu (dot) where the longitude and latitude meet that decides the orbit of the being through space of the Time on the planet Earth. And if the electro-magnetic field of the bindu (human) is raised the frequency of travel on that orbit through the space of time on the planet Earth becomes fulfilled. That makes a person completely aware and happy. This is a science of vibration and electro-magnetic field concerning the human mind and it directly relates to the control of centers in the brain."⁸ "By the grace of God, Maha Tantric Yogi Bhajan has come to America so that people can be cleansed of their negativity and their consciousness can be raised through this ancient, sacred science of Tantric Yoga. Tantra exercises are done with male and female partners and their unit (Individual) electro-magnetic fields become merged for a time during the class session, it is required that the teacher be able to observe this phenomenon and keep it under control and separate the two beings following the practice."⁹

Stephen Gayle (New York Post, Dec. 1972) writes that each inmate of 3HO pays 125 dollars a month for "good house, good vibrations, and good people." Kundalini Yoga, Bhajan explains, is the yoga of awareness. It involves the channeling of sexual energy through breathing, meditation, exercises and diet. According to Bhajan, there are 22 forms of Yoga, all of which he has mastered. In order to bring Kundalini Yoga to the West, Bhajan had to break a 25,000 year old proscription stating that anyone teaching it to outsiders would not live to see the sun a year from the day he began. "I sat on this," said Bhajan, "and I felt what is the purpose of this great and powerful knowledge if it cannot serve people." The paper adds, "Bhajan's language is a mixture of the American youth culture, the Indian mystic and hip financial parlance."¹⁰

Some interesting methods of this Kundalini Yoga are revealed in Philip Garvin's interview with Gurshabad Singh Joseph, Head of Boston ashram, in his book Religious America.

Gurshabad Singh Joseph says, "When I perform the exercises of Tantric Yoga I look into my partner's eyes and she is absolutely beautiful. As I sit in the proper position I feel totally divine. Then all of a sudden, I begin to feel pain. When it becomes almost excruciating I say to

myself, 'This is heaven.' But another voice inside me speaks up. 'If this is heaven how come it hurts?' And I reply, 'Do you think there is no trouble in heaven? How boring it would be if there weren't a little pain.' " (p 1.17) "There is no sin," continues Gurshabad. "There cannot be any sin. There are only lower and higher actions according to your own consciousness and your own abilities. You try always to do the highest thing, but when you fail there is no guilt. That's really unnecessary. Guilt is a waste of time. To be guilty is not to be living in the present."¹¹ One of the most mendacious statements made by Gurshabad Singh Joseph in this interview is that this type of meditation and Yogi Bhajan's own brand of Kundalini Yoga "are part of the Sikh method for achieving this knowledge." There is absolutely no truth in this statement. In a dissertation on Yogi Bhajan's Tantric Yoga, Gurshabad Singh Joseph writes: "Yogiji is the Mahan Tantric, the Master of Tantric Yoga, and in a gathering of over 1000 people he surrounds the sangat with his magnetic field, screening their negativity through his consciousness. As men and women sit facing each other, eyes looking into eyes, chanting mantras, their fears emerge, and full of fears or full of love they face their partners. With eyes into eyes, they have no place to hide." "June of 1971 was the time of my first Tantric Course in the mountains of Colorado ... He seemed so wise and so strange. He did not look like a Yogi. Yogis were scrawny. Whoever heard of a six foot two inch, two hundred ten pound Yogi? He spoke slang. He coined slang. He played with words, and he played with us. Harness your horniness and you will be a living God.' He had to be kidding. 'Yogiji, are you kidding?' A huge warm hand fell on my shoulder. 'Sonny,' he said, 'It's your energy. You do what you like with it.' Aw, come on, I suppose masturbation makes you blind. But, maybe he was right. . . . My relationship with women at this point were friendly, sexual, and definitely transient. We were all existential heroes then, and whoever knew if the next moment might not bring wholly different circumstances that would make the present relation obsolete?"

"Tantric Yoga is no ordinary yoga. It cannot be practiced without the Mahan Tantric present, because it takes his mastery over emotions to be not only effective but safe. Partners face each other in lines, while Yogiji who sits at the front of the group projects his astral body (astral body—a vibratory self that can be projected to places other than where the physical body rests) to the other side of the group. He connects his psychoelectric magnetic field between his physical and astral bodies, and spreads that field over the group aura. Under that protection the auras of the students may not merge with each other, and neither can their destinies entwine. The tantric students' auras change to blue and gold (devotion and perfection). Yogiji controls the group energy with his own and screens the negativity through

his own consciousness. *If he were not himself totally detached, the negativity released from such a group would probably make him ill, if not kill him. Tantric Yoga needs special circumstances. . . .* Homosexuality is , a natural outcome of the breakdown of trust and respect between the sexes. Homosexuality is not wrong, but there is no future in it; there are no children in it and children are our future."

One of the funniest experiments recorded in *Beads*, March 1974 is photographing the various states of *samadhi* of Premka Kaur. Premka is shown sitting in Samadhi with eyes closed meticulously dressed for a photographic pose. The gentleman who conducts the experiments writes, "After the adjustments were completed, Yogiji directed Sardarni Premka Kaur in for the first state of meditation which he called 'Compassion consciousness,' where there is complete communion with nature. The next state Sardarni Premka Kaur was guided into was 'God consciousness expanded.' Then Sardarni Premka Kaur was transported into the state of 'Universal death to Universal light.' This state of experiencing death and rebirth is phenomenally very different from the previous state of confident God Consciousness."¹² It is indeed remarkable to note that a man (Yogi Bhajan) can conduct the ascent and descent of the consciousness of a particular woman (Premka Kaur) up and down as a lift-operator takes the lift up and down.

V

Sex, Satnam, and Tantric Asanas

We have noticed that the main object of Yogi Bhajan's Tantra is vitalizing sexual energy, and channeling that sexual energy to stages of exaltation which have spiritual basis in theory but physiological and physical basis in practice. All Tantrics recommend some *mantras* to be recited in their Tantra ritual and ceremonial practices of *asanas*, and the *mantras* are efficacious only when it is received from a guru by his disciple. Most of the Tantric *mantras* are unintelligible sounds, Hrim, Srim, Krim, Phat. The seed syllable (Bij) *mantra* is Om. Taking cue from this theory of Tantra, Yogi Bhajan has introduced all the Sikh *mantras*, real or fictitious. He has taken some words and lines from Sikh scriptures and distributed them to his followers as *mantras*, although they are not *mantras*. They are either theological terms or just lines from some normal Sikh prayers which he has converted into *mantras*, probably

because these are the few lines he knows from the sacred Sikh scriptures, the language of which Yogi Bhajan can speak but cannot read and write. He received some of these *mantras* from his first teacher, Sant Virsa Singh of Delhi, who is an illiterate man, popular in a small circle, but does not teach or preach Yoga. These *mantras* are intended for japa or repetition and counted on beads with 12, 18, 28, 32, 64, 108 in a rosary. Throughout this section of the chapter we are quoting from Yogi Bhajan's Journal along with the editorial comments of his Editors. We shall give some *asanas* in detail as taught by Yogi Bhajan, and their effects, while we will give page references of others for the benefit of those who wish to study the details along with their results as taught by Yogi Bhajan:

Exercises for Transmuting Sexual Energy (Beads 11, page 37): The following exercises are for transmuting the sexual energy up through the spine to the pineal gland to raise the consciousness and universal consciousness. It is recommended that couples do only one of these a day. They are not a series, but a selection of exercises for transmuting energy.

- (1) *Position* Man sits on hands and knees, woman sits on man's back with arms at right angles.

Action Man slowly arches and unarches his back, putting a pressure on his neck, concentrating on third eye. Woman meditates on third eye.

Picture see Figure 5 reproduced from *Beads* 11 page 39 39

- (2) *Position* Put yourself in a shoulder stand 4 feet away from your partner, then bend your legs and join the soles of your feet together.

Action Meditate at the third eye point for 31 minutes. Relax.

Picture see Figure 6 reproduced from *Beads* 11 page 41 41

- (3) *Position* Sit facing your partner looking into each other's eyes. Put palms together with your partner's. Knees must be touching.

Action Chant the Maha Shakti Mantra. On each word you will push one palm to the shoulder of your partner as he pushes the other to your shoulder. The Maha Shakti Mantra is: *gobinday, mukanday, udaray, Haring, Karing, Nirnamay, Akamai*. These words are the 8 aspects of God.

Picture see Figure 7 reproduced from *Beads* 22 page 42



Figure 5 Tantric Asana for Transmuting Sexual Energy
Reprinted from Beads 11, p. 39

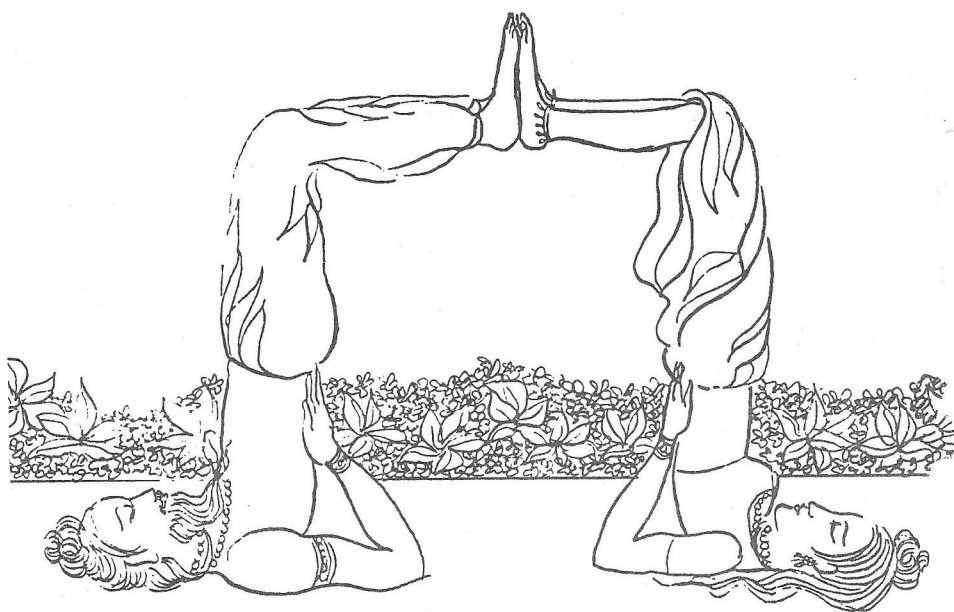


Figure 6 Tantric Asana for Transmuting Sexual Energy
Reprinted from Beads 11 p. 41

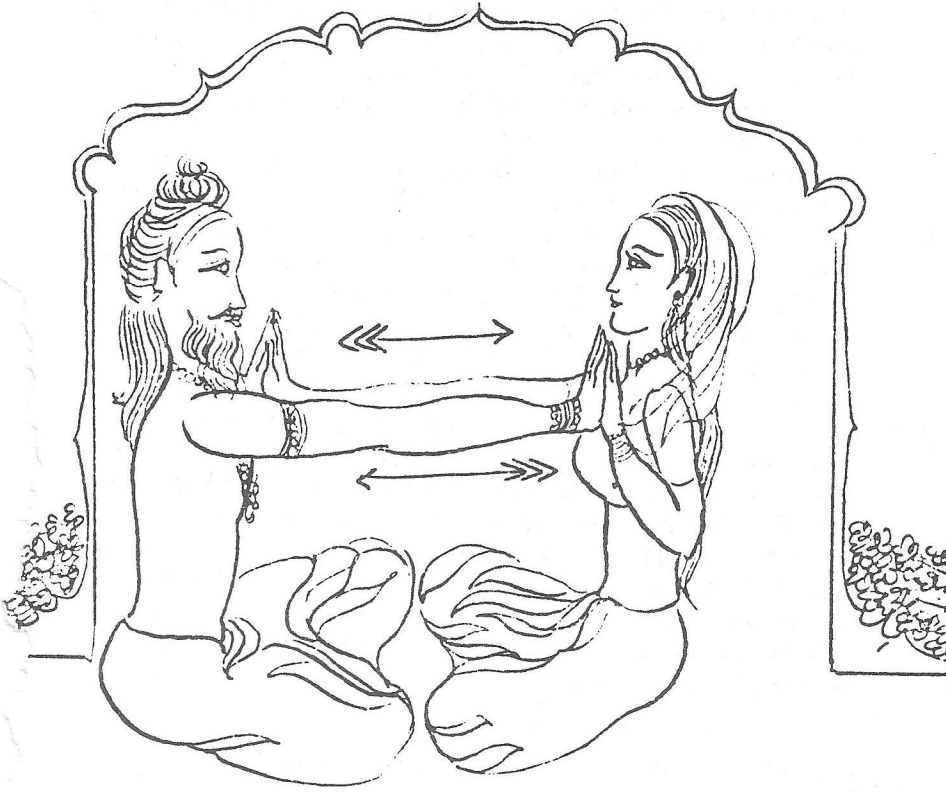


Figure 7 Tantric Asana for Transmuting Sexual Energy
Reprinted from Beads 11, p. 42

Exercise to Transmute Sex Energy into Higher Consciousness (Beads March 1970):

Assume Cow Pose, back arched up, eyes fixed at one point. Now maintain this position with the head, flex the spine up and down vigorously for 1 1/2 2 minutes exhaling up and inhaling down. Immediately sit on heels (Vajra asana), extended arms overhead, hands together and begin Sat-Kriya (this is done by exhaling strongly on the sound Sat while pulling mull bandha and releasing it on the sound NAM). Do this for about 2 minutes, inhale and circulate the energy; rest in position briefly, then repeat.

Women, Sex and Satnam: Beads 33 and 34 (Quotations from page 4 and 5):

(1) Kundalini Yoga, Tantric Yoga and Laya Yoga are the three Shakti Yogas. Shakti means power, power that is feminine in nature. It is that power that rises in the spine and illuminates the mind. If there is ever an elevation of consciousness it is because the Kundalini has arisen. Within the science of Kundalini Yoga there is a Chant:

Adi Shakti, Adi Shakti, Namō, Namō,
Sarab Shakti, Sarab Shakti, Namō, Namō.
Pritham Bhagvate, Pritham Bhagvate, Namō, Namō.
Kundalini Mata Shakti, Mata Shakti Namō Namō, Adi Shakti.

(2) Where does one look these days to find his sexual identity? To the culture? The Culture as represented by what? By *Time Magazine*. According to the culture in which today's adolescents find themselves, it is all right to be just about anything—heterosexual, homosexual, transsexual, bisexual, asexual.

"In summer solstice in Elk, California, we had lined up in Tantric lines. This time there were over a thousand of us. The men had their palms on the foreheads of the women, and again, eyes were locked into eyes. The women pounded the men on the chest and chanted the mantra *Sat Nam* (God is infinite Truth) and the men simply responded in unison chanting *Wahe Guru* (an expression of ecstasy of experiencing Infinity). The women started out somewhat tentatively. Their *Sat Nam*'s were weak and a little on the giddy side, but as the exercise progressed it became serious business. The blows to the chest became more forceful. Tears started to form, and many of the women were crying. And the men were just trying to keep calm . . . *Satnam* became almost deafening and there were definitely no longer any pulled punches. I felt that as men we were just paying back a little karma for all these sleazy bill boards. 'Hi, My name is Dolores, Fly me to Miami.' "

Kundalini Research Institute Newsletter 1 and 2 (page 23):

(1) Every woman should understand one thing. She should ask her husband to put his hand like this (see Figure 8 below) and check me all the way to the naval point:



Figure 8

If the navel point is out, you're in trouble. The moment the navel point is out of center, your menstruation cannot be right. And whenever you have physical intercourse, you cannot have a release, period! You may try,

(2) *Massaging Woman's Breast and Man's Buttock* page 25: K.R.I. Newsletter 1, 2
 Alright, now I come to this crucial point. Ladies, you have got one problem. You should not get up from the bed without massaging your breasts. How many of you know that this has to be done? This is the only area where the nerve point of the life nerve, of the *Ida* and *Pingla* passes very near, and if you take your hand in this way in the morning, and massage this area for a couple of minutes, you will be very healthy and energetic. It is the grace of God to you and it is the privilege which man does not have. The buttock of the man and the breast of the woman is the same for this. A man cannot massage his buttocks. You know what they have to do? They have to get into the shoulder stand and lick their buttocks. That is equal to your massaging the breast. I am saying when you get up it is the beginning, the first exercise.

Kriyas and Meditations: K.R.I. Issue 4 and 5

1) *Sat Kriya*: "Sit on the heels and stretch the arms over the head so that the elbows hug the ears. Interlock all the fingers except the first ones which point straight up. Begin to chant *Sat Nam* emphatically in a constant rhythm of about eight times per second."

"Sat Kriya is fundamental to Kundalini Yoga and should be practiced every day for at least 3 minutes. Its effects are too numerous to be listed in detail. Sat Kriya strengthens the entire

sexual system and stimulates its natural flow of energy. This relaxes phobias about sexuality. It allows you to control the insistent sexual impulse by re-channeling sexual energy to creative and healing activities in the body." (page 21)

- 2) *Sex Energy Transformation, 12 funny poses given on page 38, 39, 40* In our culture, we are taught to view sex in terms of pleasure and reproduction. We are not educated in the need for moderation in sex in order to maintain our health and nerve balance. Sexual experience in the correct consciousness can give you the experience of God and bliss, but before that can ever occur you must charge your sexual batteries and possess a real potency. The seminal fluid is reabsorbed by the body if it is allowed to mature. Its essence or "Ojas" is transported into spinal fluid . . . About 90 percent of your sexual energy is used to repair and rejuvenate the organs of the body, (page 41)
- 3) *Hunsani Meditation* invented by Yogi Bhajan on 1/13/75: Sit in an easy pose with the spine straight. Make fists of both hands. Put both with back of palms towards you 6 to 8 inches in front of the brow point. Extend and press the thumb tips together until they become white. Fix the eyes on the white thumb . . . *The early Christians used to practice this in the caves. It was one of the techniques mastered by Jesus when he studied Yoga in India.* As you continue to meditate, you will reach a stage where the hands will become still and calm and the arms will start supporting themselves.
- 4) *Smiling Buddha Kriya*: Sit in an easy pose. Curl the ring and little fingers and press them down with the thumb keeping the first two fingers straight. Bring the arms up so the elbows are pushed back and a 30 degree angle is made between the upper arm and forearm.

Historically this is a very outstanding kriya. It was practiced by both Buddha and Christ. The great Brahman who taught him this kriya found him in a nearly starved and unhappy condition. Buddha was unable to walk after his 40 day fast under the fig tree. He began eating slowly. That great Brahman fed him and massaged him. When Buddha started smiling again, the Brahman gave him this one kriya to practice.

Jesus also learned this in his travels. It was the first of many that he practiced. If you love a man as great as he, it is important to practice what he practiced in order to earn his state of consciousness (page 36).

5) *Beads Jan 1972*: If you eat apples for three months this will make your ovaries relax and will make you fertile. There are also two kinds of saqua roots that may be made into tea or taken as birth control and, if the root is red it will prevent pregnancy and if it is green it will make you more fertile (page 16).

Divine intercourse should be fun. The entire lovemaking process should take six hours. The whole day should be special (page 18).

6) *Kundalini Yoga: Resources and Information: Shakti Parwha's Notes*:

** After intercourse if the woman is completely satisfied, the solarplexes are completely relaxed and her back is cold. Whose experience gentle and loving. Important to be affectionate but don't become attached to it and look for it or demand it (page 3).

** Sexual union like tantric yoga must be developed. Key word moderation (if too often semen doesn't get chance to go to pineal glands, age faster, if promiscuous, lower back trouble (page 50).

** American man—too fast orgasm because circumcised and semen must travel to top head (golden)

**Once a woman makes love, she is opened up and needs to be made love to once a month, she has let down all defenses (it leaves her never insecure)

**Shouldn't eat four hours before sexual intercourse (but can drink), after it eat light and nourishing (fruit, milk)

Author's Comments

Authorities on Sex, Tantra, Buddha, Jesus can say competently about the Tantric *asanas* of Yogi Bhajan mentioned in the foregoing pages. But from the point of view of Sikh philosophy and theology I would like to state that Yogi Bhajan is using the sacred Sikh mantras and the sacred name of Guru Ram Das as a mantle for his Tantric Sex Yoga which would inevitably lead to mental and physical debauchery of those who take his brand of Sikhism contaminated by crazy sex-energizing *asanas* seriously. Every Sikh having even rudimentary knowledge of Sikhism, and even every non-Sikh scholar of Sikhism, would agree with me that Sikhs and Sikhism in America will go down the drain if these things continue to be practiced secretly or openly in the name of Guru Ram Das, and with sacred Sikh mantras as instruments of this type of Tantric Yoga which is extremely repulsive to Sikhism.

VI

Pituitary and Pineal Glands As Seats of Highest Spiritual Consciousness

The Sikh scriptures, the *Adi Granth*, contain over 500 hymns about the highest state of spiritual consciousness known as *Param Pad*, the Supreme State, *Dasm Duar*, the Tenth Seat of Consciousness, *Turiya Pada*, the Fourth State. Bhai Gurdas has written about 200 verses vividly describing this state in his *Kabit Szoeyyas*. The eminent mystic and saint, Bhai Sahib Randhir Singh, with whom the author was associated for about 25 years of his life, has written a book on Anhad Shabad—Dasm Duar (Unstruck Music and the Tenth Seat of Consciousness) which has gone into a number of editions, and in it he clearly describes the mystic path and the highest illumination. But Yogi Bhajan who claims to be an authority for the Western Hemisphere on the Sikhs and also perhaps on Sikhism, puts up a fantastic theory that Pituitary glands and Pineal glands are the highest seat of consciousness. We first give Yogi Bhajan's theories in his own words:

(1) KRI Journal, Summer 1975

"From the rectum to the vocal cord is known as the silver cord. From the neck to the top of the head is the passage. From the third eye to the pineal gland is the gold cord. To make energy rise in these cords and passages, you must apply hydraulic locks. You must put pressure.

"The pineal gland or seat of the soul does not work when the tenth gate (top of the head) is sealed, but if the pineal will secrete (when the Kundalini heat comes) your pituitary will act as radar, keeping the mind from negativity." (page 1)

(2) KRI Journal, May 1975, Issue 6, page 42

"It is written that in 40 days your entire consciousness within and without you will be known to you. Each morning you will get up to meditate in this state of consciousness. "The temples will start to pain. Then this vibratory impulse will move to the top of your head. You will start feeling a dripping; something will start secreting which has not secreted. The pineal gland is like a stone, but it radiates. When it radiates at 3 to 2 cycles to 4 cycles the awareness is

increased and man can start using his brain capacity. From a normal capacity of 3% it can increase to 100%. It will give you the power to transmit energy to anyone you like and then you can help a lot of psychological and sociological phenomena." (page 42)

(3) Editorial Rejoinder to Dr Narinder Singh Kapany's Article

Guru Nanak and his successors freely made use of the terminology of Yoga in order to accurately describe the path of the Sikh in scientific terms:

There are nine doors, and nine doors are tasteless;
It is in the tenth door that the Ambrosial Elixir flows.
Show mercy, mercy unto me, my Beloved.
That I may drink God's Elixir through the Guru's Word.

Guru Ram Das (p 1323)

Here, the Fourth Guru describes in poetic language how, through meditation on the Word, "amrit" is secreted by the pineal gland (the tenth door). Sikh Dharma Brotherhood, Vol II, 3, Gurubanda Singh's article, page 2.

We could give dozens of other quotations. In the third quotation from Gurubanda Singh's article we can see how they can distort *Gurbani* (the Sacred hymns of the Gurus) to their own end. Nowhere does the Fourth Guru refer to any gland, least of all Pituitary glands or Pineal glands. *Dasm Duar*, the Tenth Seat of Consciousness, has nothing to do with any physical glands of the human body. We shall be discussing shortly the various distortions and misinterpretations of Sikh scriptures which 3HO theorists and their leader do, either out of sheer ignorance of the scriptures or deliberately. We shall first give the views of Medical Experts on Pituitary glands and Pineal glands, research work on which has been done for me very kindly by Dr Rajinder Kaur Chhokar M.D.

Views of the Medical Experts

The Function of Pituitary Glands. The Pituitary gland is a small structure—less than 1 cm in diameter and about 1/2 gram in weight, attached to the base of the brain and lying in a depression in the spheroid bone. It consists of four parts and three types of cells. Different

functions have been attributed to, different parts. It has a controlling effect on all other ductless glands. Six very important hormones plus several less important ones are secreted by the anterior pituitary and two important hormones are secreted by the posterior pituitary. Some hormones stimulate the adrenal glands and others stimulate the sex glands. Some hormones raise blood sugar and act upon the pancreas and parathyroid. Secretion from the posterior lobes controls the rate of water excretion into the urine and it also helps to deliver milk from the glands of the breast to the nipples during sucking. It sometimes raises blood pressure by some sort of action on blood vessels. Over-activity leads to Gigantism. Disturbances of the Pituitary gland lead to physical disorders such as premature senility, extreme wasting, development of painful overgrowth of fat, and various disturbances of growth and sexual development.

The Function of Pineal Glands. The Pineal gland is a small reddish structure situated on the upper part of the mid-brain, resembling a Pine cone. Its function is unknown. In the lower vertebrate animals like lizards an imperfect structure like the third eye is found, but it is not there in human beings. In man it reaches the greatest development by the age of seven and then it slowly regresses. Dr Richard J Wurtman M.D. In Textbook of Endocrinology writes;

“The pineal has undergone marked changes as vertebrates have evolved from amphibians to mammals. The amphibian pineal is a photo receptor which sends information to the brain; the mammalian pineal is an endocrine organ which has no direct connection to the central system and whose metabolism is controlled by environment lighting via an indirect pathway. It secretes Mala-tonin which acts via the brain and perhaps directly depresses the rate of gonadal maturation. Mala-tonin is secreted into the blood and apparently acts on the brain to influence several physiological processes that share a tendency towards time dependency; these include the onset of puberty, ovulation, and sleep. Considerable information is available about the factors that control pineal function: much less is known about the uses to which the body puts Mala-tonin and other possible pineal secretions. Tumors that destroy the pineal organ often cause precocious puberty in young boys, and tumors that are able to synthesize Mala-tonin may inhibit gonadal function.” [p 839]

Conclusion

The reader can now seriously reflect on the technology of their own brand of Simrin (Contemplation) and scientific approach of 3HO brand of Sikh Dharma, which no Sikh

theologian or mystic has ever accepted. Nor can any intelligent man knowing something about medical science and mysticism ever accept such absurdities. By saying that the Pineal gland is Dasm Duar, the tenth seat of consciousness, where according to Sikh scriptures one can visibly see the Light of God, Yogi Bhajan and his uncritical followers express their ignorance of the real functions of the Pineal gland and the Pituitary bodies, and of the mysticism of the Sikh Religion, which is in no way concerned with any endocrine glands.

VII

Distortion of Sikh Scriptures And Copyright Translations

Yogi Bhajan takes care that his journals and propaganda sheets are not sent to intelligent and educated Sikhs. They are circulated mainly to his followers who are expected to accept his utterances as inspired and prophetic teachings. The 3HO Writers (about four or five of them) start writing everything with the words: "Yogi Bhajan says . . ." and no matter how unreasonable, illogical and self-contradictory may be his speeches and statements, they must believe it as oracular truth or be damned by his curses. Even if their Pituitary and Pineal glands are beyond the grasp of their perception and awareness, they must pretend that their inhaling and exhaling exercises ranging from 3-32 minutes duration trickle down ambrosia.

They even go a step further. To suit their utterly false mystical theories and practices and falsely relate them to Sikh scriptures, they do not hesitate to misquote, twist the translations and falsify copyright works. It is generally believed that the Devil can quote scriptures, but the Devil has been known to be quoting them correctly, though with the intentions of rationalizing his activities. Yogi Bhajan and his theorists have not even cared to quote scriptures correctly. Their ability to distort published material can be judged from the few references given below only from one article written by Premka Kaur and published in *Beads* 29, 30, dated March 1976. All the quotations in their distorted form are from this article published on pages 38 and 39:

(1) *Premka Kaur's Distorted version*

sant charan darao mathe chandna greh hoe andharae, sant prasad kamal bigasa gobind bhajao pekh narae.

Meditate on the feet of the Satguru at the brow chakra

(third eye point) The pituitary will secrete and man sees the inner light. The Satguru will open the heart chakra, center of divine compassion then repeating God's Name you will receive His vision

(p 1301, p 4293 M.M.S.)

Manmohan Singh's Correct version

Lay the saint's feet on your forehead and your dark home
shall be illumined. By the saint's grace, the heart lotus blooms. Seeing the
God Lord near, meditate ye on Him.

(p 1301, p 4293 M.M.S.)

Author's Comments:

The reader will note that Premka Kaur has not only changed the whole translation and put it into 3HO Tantric jargon but distorted the original version of the author from the first word to the last. Only Yogi Bhajan's ace-disciples could do such an illegal thing involving infringement of an author's copyright and damaging his reputation by imputing to him ideas and concepts which he never dreamed of, and which he never accepted. I knew Sardar Manmohan Singh, and the moment I saw this translation in print—pituitary glands and pineal glands, the chakras of divine compassion, the third eye point—I realized that these trite platitudes have been thrust upon Manmohan Singh's translation. This is exactly what Guru Arjan's rivals, who were condemned by Bhai Gurdas as Minas (Highway Robbers) did with the original *Gurbani* of *Adi Granth*.

(2) Premka Kaur's version

*sukhman nari sahaj samani pivae pivan hara, Aodhu mera man matvara,
Unmad choda madan ras chakhia tribhavan baia ujiara*

The Sukhman (central channel for kundalini energy) is in balance (between prana and apana) and the drinker drinks the wine (kundalini shakti) With this wine my soul is intoxicated.

When that wine ascends to the brain, man tastes not the relish (worldly attachments) and

sees the three worlds clearly.

(p 939, p 3178 M.M.S.)

Manmohan Singh's Translation

The wind pipe, Sukhmana by Name is merged in equipoise
and soul the drinker, quaffs this wine.

O Yogi, with this wine my soul is intoxicated.

(p 939, p 3178 M.M.S.)

Author's Comments

Once again Premka Kaur starts making alterations from the very first word and introduces Kundalini, prana, apana, Kundalini shakti and what not. If the Sikh scriptures and the existing English translations do not support a word of their Tantric jargon, they can force it to present acceptability by the art of distortion and misrepresentation.

(3) Premka Kaur's version

Kundalini surjhi satsangat Parmanand Guru mukh macha

Associating with the saints their Kundalini radiates

and through the Supreme Guru they enjoy the Supreme Bliss.

(p 1402, p 4634 M.M.S.)

Manmohan Singh's Translation

Associating with the saints their mind's tongue is opened and through the Supreme Guru they enjoy the Lord of Supreme bliss.

(p 1402, p 4634)

Author's Comments

Once again we note that the Translator does not mention anything about the Kundalini radiating. This line is generally quoted by 3HO people to suggest that the Guru's believed that

the Kundalini can be awakened only by the technique suggested by Yogi Bhajan. This and other hymns to be discussed presently are by Bard Poets who were from birth trained in Vedic studies and Hindu traditions, but after years of search they received spiritual enlightenment at the feet of Guru Amar Das. They lived up to the time of Guru Arjan and as eye witnesses they described the mystic personalities of the Gurus and the illumination they achieved. The complete verse and its translation in the correct idiom is as follows:

jinhū bat niscal Dhruva jani tei jiv kal te baca
tin tario samundr rudr khin
ik meh, jalhar bimb jugat jag raca
kundalini surjhi sat sangat, parmanand Guru mukh maca Siri Guru
Sahib sabh upar man bac kram seviai saca

Those persons who have accepted the Word of the Guru for inspired meditation with as steadfast determination as did Dhruva, after whom the Pole star was named, they are saved from the noose of death. They swim across the fearful ocean of this world in a moment. They realize the world to be a passing cloud, and begin to visualize the world as a passing cloud. In the companionship of the divine lovers of Truth, Kundalini, is naturally awakened, and the supreme state of infinite bliss is naturally attained through the Guru's Word. The Glorious Guru is the Lord of all. The True Lord should be served with mind, speech and actions.

Adi Granth, p 1402 Bard Gyand

Bard Gyand makes it clear here that no yoga, no asanas are necessary for awakening the Kundalini, which is considered the be all and end all of Yoga techniques in Hatha Yoga. On this path of-Simon (contemplation of the Name of God according to Sikh mystical traditions), it is naturally awakened; Not only that but also the highest spiritual state of bliss and enlightenment is achieved by His grace if a disciple lives according to the Sikh discipline with loyalty and faith which pervades his mind, speech and soul.

The word Kundalini is used only once in the whole of *Adi Guru Granth* by Bard Poet Gyand. The Gurus used the word *Bhuyangam* meaning Serpent power. The Gurus criticize all Yogic methods of controlling and awakening the Kundalini and they say that Enlightenment and bliss cannot be attained by these yogic *asanas* and mere awakening of the Kundalini. Here are a few comments by the Gurus:

(A) I have recited and studied the Vedas; I have performed *nauli-dhoti* karma of cleaning the intestine; I have awakened and controlled Kundalini (Serpent power) but still I have not been able to get rid of the five lower passions. I am still ensnared by egoism. My beloved friend, you cannot meet the Lord in this way. I have made many efforts. At last I have fallen at the door of the true Enlightener and begged him to give Wisdom and Light to my mind and soul.

Adi Granth, Guru Arjan, p 641

(B) It is I, it is me, boasts he, And in this egoism he is ensnared. You cannot meet the Beloved in this way He has performed eighty four *asanas* Of Yogis adept in Yoga techniques. He has thus wasted his years. He aims to prolong his life. But he dies and would be born again and again. Alas, he has not sought the companionship of the Lord.

Adi Granth, Guru Arjan, Sorath, p 642

(C) I have performed *nauli-dhauti* karma (of cleaning intestine), I have inflamed and awakened the Serpent Power [*Kundalini: Bhuyangam*] by *Pranayama* practice of inhaling (purak), retention (kumbhak), exhaling (rechak). Without the divine Wisdom of the True Guru no spiritual realization can be attained. By such practices one wanders in wilderness of delusion and drowns himself in the error. The spiritually blind cleans his body from inside by filling and emptying air, but he can never thereby clean the inner dirt and pollution within him. Without contemplation of His Name with devotion all yogic techniques and ritual cleaning of body from within are useless. They are like jugglers who perform deceptive tricks.

Adi Granth, Guru Nanak, Prabhati, p 1343 line 8-21

(D) Friend, you cannot attain any peace whatsoever by *nauli-dhauti* (cleaning the digestive system) and by becoming adept in eighty-four yogic *asanas*. For many many years, you have recited the mantras (Jap) and did penance through Yogic *sadhana*, and wandered about (the holy places and teachers). Even for a moment you have not attained peace. O Yogi, your mind still wanders away in craze for passions.

Adi Granth, Majh V, p 98

Premka Kaur has summed up her views on Kundalini in the article under discussion {*Beads*, 29, 30) as follows, and these words are one way or the other repeated in all their

major articles in which they aim to rationalize their Tantric practices: "In this perfect ecstasy of Wahe-Guru a being glows and his Kundalini rises from the base of his spine to the top of his head to the pineal gland. The pineal gland radiates and the pituitary gland secretes. The Pineal gland is the *Dasm Duar* or the Tenth Gate. This experience is the real Yoga and without this experience there is no Sikh Dharma because Dharma is based upon experience of this occurrence."

This statement of Premka Kaur, inspired probably by her Master Bhajan Yogi, is undiluted nonsense and shows that neither she, nor her Master, have had any real mystical and spiritual experience as revealed in the Sikh scriptures and the Sikh Path. As has been proved in the foregoing pages, there is not an atom of truth in this statement. If this statement is the key to Premka and her Master's understanding of Sikh Dharma, then I am afraid they have not understood the ABCs of Sikh religion and mysticism. All these inane and stupid notions about Pineal glands being the *Dasm Duar* (Tenth Seat of Consciousness) have absolutely no place in Sikh scriptures and no place in Sikh theology and mysticism. The *Dasm Duar* is the highest state of transcendent vision of God, where the Light of God is visibly seen in all its infinite aspects. If Yogi Bhajan and Premka Kaur are sure that their Pituitary and Pineal glands are giving out some extraordinary secretions they should get them examined by some competent medical scientist, and help the cause of science if not of mysticism. This bluff-mysticism has no place in Sikhism, at least.

It is a pity that this senseless article was reprinted by *Sikh Sansar* in their Theology Number (Vol 6, 1) probably because they did not have anything better to print. It is a matter of extreme regret that half a dozen learned members of the Editorial Board of *Sikh Sansar* have not been able to do any editorial checking of the article. Either they have never cared to read the *Adi Guru Granth* and *Bhai Gurdas* intelligently all their lives, in which there are hundreds of hymns clearly revealing the mystical experiences of *Dasm Duar* or they were so badly in need of material that they considered any trash to be better than nothing. I would feel honored if Dr Narinder Singh Kapany, the Chief Editor, and about half a dozen learned Editors could be good enough to tell me what is theologically correct in this article, which is full of criminal distortion of *Gurbani* and other people's translations, and an open insult to Sikh mysticism and scriptures.

VIII

Misinterpretation of the Sikh Ideal of Raj-Yoga: Political and Spiritual Sovereignty

Patanjali's Yoga has been called Raja Yoga (Kingly or Royal Yoga) by Vivekananda and other great savants. Later on, every school of Yoga started applying this term to their own school of Yoga. So in Yoga literature this term simply means Royal Yoga or the Chief and outstanding Yoga. Yogi Bhajan applies it to his own brand of Yoga. Sikhism is not a school of Yoga, and as we have seen, it is highly critical of many Yoga systems, and positively the antithesis of Tantric Yoga. But Yogi Bhajan's theorists who are expert in distorting scriptures and translations employ the same trick on the interpretation of Raja Yoga also:

(1) Premka Kaur's distorted version

Raj jog takhat dian Guru Ram Das. The throne of Raja Yoga was given to Guru Ram Das forever.

p 1399, p 4621 M.M.S.

Manmohan Singh's Correct Translation

Guru Amardas has blessed Guru Ram Das with the secular and spiritual throne.

Author's Comments

Premka Kaur has again taken illegal steps to attribute to Manmohan Singh her own translation, with a motive that is quite clear. The complete text and translation of the verse states that "First it was Nanak Chand who brought to the world Light and Wisdom and then he gave his Sovereign powers and wealth to Angad who gave them to Amardas who gave this throne (gaddi) or Raj-Yoga [*Miri Piri*] to Guru Ram Das.

(2) *Premka Kaur's distorted version*

Guru Arjan kaluchare tain raj jog ras janio

O Guru Arjan, thou knowest the essence of Raj Yoga.

(p 1408, p 4652 M.M.S.)

Manmohan Singh's correct version

Says Kali, the bard, thou, O Guru Arjan Dev knowest the relish of both the secular and spiritual sovereignties.

(p 1408, p 4652 M.M.S.)

Author's Comment

God alone knows what will happen to Manmohan Singh's translation of the *Adi Guru Granth* if Premka Kaur and other 3HO Writers misuse and mishandle it as they have done here. These very Bard Poets have made it clear that this Raj-Yoga is *Miri Piri* in Persian and it is the well-known doctrine of Political and Spiritual Sovereignty. Guru Nanak and his successors were all called True King (Sacha Patshah) and for the whole of the 16th, 17th, and 18th centuries the Sikhs paid their loyalty only to this concept. Bard Harbans says:

Guru Arjan sir chatar ap pamesiuar dio God Himself bestowed the Umbrella of Sovereignty on Guru Arjan.

chatar singhasan pirthami Guru Arjan ko de ayio

(Before his ascension Guru Ram Das) gave the throne and the umbrella of sovereignty of the whole world to Guru Arjan.

Adi Granth, Swaiyai Bhat Harbans, p 1409

Thus the word Raj jog are two different words having the same meaning as *Miri* (Political Authority) and *Piri* (Spiritual Authority). In the first verse *Raj jog Takhat dian Guru Ram Das*, both 'j' of Raj and *g' of Jog in Punjabi have orthographic marks called *aunkad* which is put below these letters. These are grammatical indications of the fact that they are both nouns and separate words. **It has nothing to do with Raja Yoga of the Yogic Cults, which are in no way related to thrones or umbrellas of sovereignty.**

IX

The Name of Golden Temple and its Murals

In this very article, *Beads* 29 and 30, there are pictures of two murals from the Golden Temple. One shows Guru Nanak addressing the Yogis of Sumer Parbat and conducting the dialogue which is given in Siddha Gosht. This is presented and depicted by 3HO Writers as Guru Nanak and his disciples practicing Yoga. There is another mural of a Yogi who was found buried in the ground where the Golden Temple was constructed. This is also interpreted as some Sikh practicing Yoga.

In England last year a firm advertised some blue jeans as Jesus Jeans. The whole religious world of England rose in one protest and stopped the manufacture of these jeans. The word Golden Temple has become an instrument of commercial affairs of Yogi Bhajan and he has now even named shoe stores as Golden Temple Shoe Store. Then you have Golden Temple Cookies. (See Fig. 9) And when I was taken to a Golden Temple Restaurant I was given "Wah Guru Chew." The shoes which the young ladies wished to present me did not fit my feet.

X

Yogi Bhajan, the Guru and His Instructions to Meditate on his Particular Picture

In his Journal Kundalini Research Institute of 3HO and a number of his other papers he leaves his followers in no doubt that he is the prophet of the new age with such mighty spiritual powers that he controls their destinies, their auras and their magnetic fields. He is their Master, their Spiritual Guide and their Guru. Without a living guru they cannot know the truth, and out of all the living gurus he can reveal the truth best; and out of all his pictures they must meditate on one picture of him. (Fig. 10) Figure 10 Yogi Bhajan "Meditate on this picture of mine" says Yogi Bhajan, "People will enjoy beaming who have meditated on the picture of mine. Look at the Light in the eyes of the photo and travel mentally through the picture to the source of the Light. Meditate from 15 minutes to 4 hours."—Yogi Bhajan.

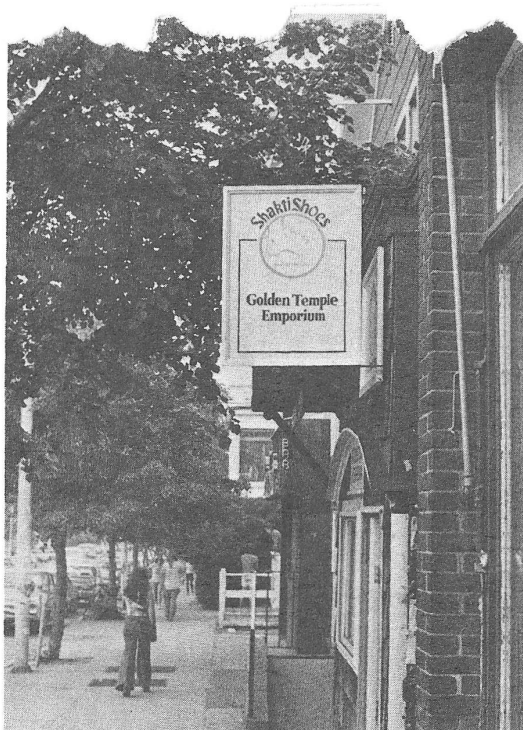


Figure 9 Shakti Shoes: Golden Temple Emporium
A Shoe Store named after Golden Temple

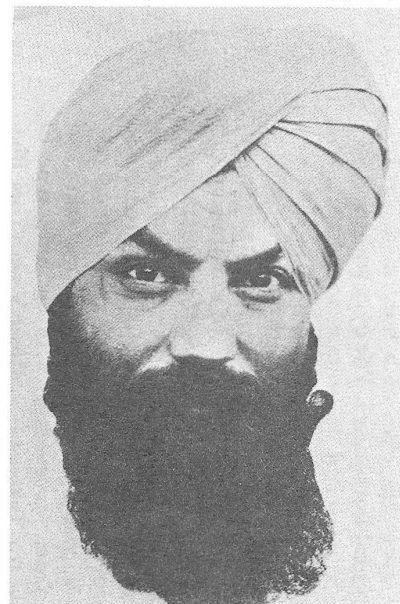


Figure 10 Yogi Bhajan
"Meditate on this picture of mine" says Yogi Bhajan, "People will enjoy beaming who have meditated on the picture of mine. Look at the Light in the eyes of the photo and travel mentally through the picture to the source of the Light. Meditate from 15 minutes to 4 hours."—Yogi Bhajan
All 3HO inmates have to get up early in the morning and do this meditation on Yogi Bhajan's picture.

All 3HO inmates have to get up early in the morning and do this meditation on Yogi Bhajan's picture. I will quote a few vitally important sentences. The interested reader can acquire the whole magazine. "Even a glance from the eyes of a holy man can cure mental and physical imbalances. The eyes and gazing are recognized as a powerful technique to focus pranic energy. As you fix your gaze on various objects new aspects of that object will present themselves to you . . . For these reasons, pictures of saints and objects of inspiration have always been subject of meditation. Not all pictures have the same effect, even if the pictures are of the same person. One picture may show happiness, another sadness, and another contemplation. Meditation on each will provoke those qualities. It is extremely rare for any Master to give a photo that shows neutrality and a direct stare from the eyes. This is the only type of picture suitable for Tratakam in Guru Yoga." Yogi Bhajan said it this way: "People will enjoy beaming who have meditated on that picture of mine. You know there is a special meditation picture; not all pictures do anything. However weird that particular picture is, sometimes you don't like it, but that's the only picture that works. All other pictures can do nothing. That is the only one. What should I do? Now, I know some people complain to me,

'Yogiji, your other pictures are more beautiful.' But I say, 'I can't help it. Sometimes non-beautiful things are required, too.' "

"We are fortunate to have such a picture of the Mahan Tantric. If it is meditated on properly and seriously, the karmas can be erased and individual destiny expanded. To properly practice, set the photo about 3-6 feet away. Set one or two candles in front of it so the picture is clear. The rest of the room should be dark. Sit very straight in some easy pose and cover your head and body with a meditation shawl or blanket. Sit on a sheepskin or wool blanket to insulate your auric field properly. Now tune OM Guru Dev Namō. Know that you will receive guidance in all matters. Then open the eyes wide to look eye into eye at the picture. Draw up lower eyelids slightly. . . . Look at the light in the eyes of the photo and travel mentally through the picture to *the source of that light*. . . *Meditate from 15 minutes to 4 hours*. A good time is 31 minutes. Just remember to keep your gaze on the light of guidance in the eyes. During the meditation the picture may begin to move and look three dimensional. Have the picture talk and move at your command. Mentally ask a question and listen to the answers. After meditation, close your eyes and picture that face at the brow point and again get it to move and act for you. When this is mastered, you just meditate on your inner photo (p 22).

Nothing else has the value of this meditation. It is a must for any student teacher of Kundalini Yoga as taught by Yogi Bhajan to practice this regularly. The practice is called mental beaming. Try this practice for 40 days in the early morning before sunrise and see what effects it has on you (p 22).

** This meditation picture is best prepared with a colored background cut to fit around Yogiji's face. Although there are specific colors which can be used on given days of the week and for their different effects, the color orange, as in the Adi Shakti, is recommended for regular use. (footnote on page 22)*

So daily meditation on this picture of Mahan Tantric Yogi Bhajan is a must for all his followers from 31 minutes to 4 hours. This is what they should do when they get up early in the morning. But it has been noted that when orthodox Sikhs visit the ashram in the morning, this sadhana is not performed in their presence.

Misrepresenting Siri Chand as Tantric Yogi

Yogi Bhajan has made his American followers believe that Guru Nanak's eldest son Siri Chand was a Yogi. Siri Chand was an Udasi and never a Yogi. No Udasi ever practices Yoga. When Guru Nanak went on his missionary journeys he put on the dress of mendicants without which it was impossible even to enter medieval holy places. Siri Chand was yet a little boy at that time. He got the impression that Guru Nanak had renounced household life, and so he prepared himself as an Udasi (Recluse) ready to carry on his father's mission far and wide. He studied Sanskrit and Persian and lived in every way according to a Sikh because he was initiated into this faith by his father. He was never a Yogi and no Udasi up till this day ever practices Yoga. It was Guru Angad's son Data who went away to learn and preach Yogic asanas, and he was so quickly cut off from the main stream of Sikh faith, that he and his yogi followers were lost in oblivion and completely forgotten even by history. We would not have known anything about him and his followers had not Bhai Gurdas just mentioned him in passing. This is what Bhai Gurdas says:

Siri Chand chose to be a celibate from childhood (*bal-jati*) and he built Dera Baba Nanak, and preached the Guru's teachings from there. Lakhmi Chand, second son of Guru Nanak, had a son named Dharam Chand who became proud and vain. Guru Angad's son Das was given manji (seat of missionary center). Data went to some Yogis and learnt Yoga *asanas* and started teaching yoga (to distinguish himself from the mainstream of Sikhism as taught by the legitimate successor of his father).

Bhai Gurdas, Var 26:33

Bhai Gurdas further comments that people like Data were like bamboos living close to Sandalwood trees. Every white and red sandalwood tree gives so much fragrance that all trees in the neighborhood become fragrant except bamboo, which is so lifeless and spiritless that it resists all fragrance. Bhai Gurdas compares Data to this bamboo, because he started learning Yoga *asanas*, just because he did not imbibe the fragrance of Sikhism.

To justify the practice of Yoga *asanas* and other practices connected with it, the American Sikhs, as told by Yogi Bhajan, assert day in and day out that Siri Chand was a Yogi and he practiced Yoga *asanas*. There is absolutely no truth in this statement. Siri Chand was a

Celibate, and never thought of sex from Childhood, because Bhai Gurdas tells us that he was a *bal-jati* (Celibate from childhood). He could never in a dream think of Tantric exercises which according to Yogi Bhajan are all connected with Sex energy. All his life he preached the teachings of Guru Nanak and just before his death during the time of the Sixth Guru, when he was nearly 135 years old, he placed all his disciples under the leadership of Baba Gurditta, eldest son of the Guru, and thereafter the Udasis became a very orthodox missionary wing of Sikhism, and this movement has contributed much more to the glory and greatness of Sikhism than any other movement that I know of. During recent times when Akali leaders foolishly started antagonizing Udasis, Nirmalas, and even the Nihangs, these Udasis have become a self-contained organization, which still has seeds of healthy revival and cooperation with the mainstream of Sikhism. No school of Sikhism that I know of has ever patronized Yoga, least of all Tantric Yoga, and Shakti Cult which have always been repulsive to Sikhism. We give below a recent incident as to how a great Udasi of our own time directed one of our greatest living Yogis who had practiced Yoga up to the age of 135 years, towards Sikhism. The whole story is based on the autobiographical record published by the Yogi's disciple whom the author met at Rishikesh in the late thirties.

Although during my travels in India I met many Yogis and Tantric scholars and adepts, this great seer was the only one who had really practiced all the Yogas, and his book is the only one out of the hundreds I have read in English, Hindi, and Bengali which not only clearly outlines the methods and experiences of various yoga practices but also cautions against dangerously wrong teachings and practices. In the Introduction to his book, *Guru-Gian*, this great Yogi briefly gives his life-story which speaks for itself. This is the translation:

"I was born in Bengal. One revered Yogi came to our village now and then. His name was Siri Swami Brahmanada ji. The life of this revered Yogi was profoundly mystical; whatever he uttered came true.

"Today when I write this I am over 135 years old. I have seen very few Yogis of his eminence during my life time. My father had great faith in the divine integrity of this Yogi. One day he came right in front of the door of our house and said in a high pitched voice: 'Give me what God has given you for my sake. Give me what belongs to me and is in your house.⁵ He had never come inside the village. All the members of the family were astounded to see him right in front of our door. What he said left us all the more surprised and wonder struck. My father was confused. In spite of efforts he could not understand what the Yogi really wanted. Yogiji had never given us anything. We had nothing belonging to him.

My father could not understand what the Yogi really wanted. Twice the Yogi again repeated, 'Give what God has given you for me and which is mine.' My father touched the feet of the Yogi and begged to know, what is it Sire that you want?

"Yogi Brahmananda entered our house and placing his hand on my shoulders said, 'This boy is my child, he belongs to me. Give him to me.' We were four brothers but to part with one's son was not easy. But it was also difficult to contradict what the Yogi said. Everyone in the house was dumbfounded and started looking at one another. Yogiji once more said, 'Bring what belongs to me to my hut tomorrow' and went away.

"In the evening my father and mother went to Yogi Brahmananda. What transpired between them, I was not told. But early the next morning I was taken to the Yogi's hut and handed over to him. For six months the Yogi stayed near my village in the hut, and then left the village taking me with him.

"Yogi Brahmananda was an erudite Sanskrit scholar and by his character, action and speech he proved to be worthy of his great name: Brahmananda (one intoxicated with the bliss of God). He taught me everything a student could learn from a great teacher. He disciplined me in all the Yoga exercises he knew. Wherever he found any *Siddha* Yogi more learned and experienced in other systems of Yoga he gave me an opportunity to study under them. I traveled with him to all places of pilgrimage in Madras, Bihar, Orissa and Bombay, Kanpur, Agra and Allahabad and then after many years came to the Punjab. Here we met an Udasi Saint. We spent some days in discussion. The name of the Udasi Saint was Satyananda. He described the Sikh doctrines, practices, techniques of meditations in such a way that Swami Brahmananda felt greatly charmed and fascinated. When he visited the Darbar Sahib (Amritsar: Golden Temple) the very sight of the place had a bewitching effect on his soul, and from that very day he became the most devoted disciple of the Guru. He spent sometime in the Punjab and then went to Hardwar. He was in good health but one day I found his eyes full of tears and reflecting a strange agony. I asked him what pained him so much that he should feel so sad. In a very pensive mood he replied, 'All my life I have been practicing Yoga of all kinds and now late in life I have realized that compared to the Sikh Path of Mystic life I have been trying to find grains of Gold in lumps of sand where there was none. I feel all my life I have been passing sand through a sieve to get even a grain of gold and essence of life by Yoga practices, but I did not get it. The Essence of Truth and spiritual life (tat vastu) I found too late in the

Faith and Mystic Path of Guru Nanak. I shall have to take one birth as Sikh.' So saying he passed away.

"I have now acquired the divine *mantra Vah-Guru* of Guru Nanak and contemplate it according to the discipline of the Guru. I have practiced Yoga at the feet of greatest living teachers in India, and I have been practicing it for years and years. I had never attained that joy and peace and those heights of mystic exaltation from any Yogic practices which I achieved from the Sikh discipline of the contemplation of His Name.

"The Path of the Sikh Gurus is perfect. It is not possible for me to describe the spiritual glory and greatness of the mystic Word: Vah-Guru. The teachings of Guru Nanak-Guru Gobind Singh are ambrosial in essence. I say it from my experience that there is nothing more spiritually ennobling and liberating than *Guru-Vani* (Sacred Writings of the Gurus).

"Before he breathed his last and closed his eyes to this world, my Master Swami Brahmananda gave me his last Testament and message which I find it my sacred duty to convey to all the people through this book. Those *siddhis* (spiritual powers) and mystic illumination which can be achieved through the contemplation of the divine Name *Vah-Guru* quite naturally and easily, when done according to Sikh tradition, they cannot be attained even by the most difficult yogic *sadhana*. Even by performing the most self-mortifying *sadhana* (practice) one hardly reaches the fringe of this genuine spiritual achievement. This is the truth, an indisputable truth and for me an experienced fact and truth.

"At this age of about 135 I was not expected to write a book. But my friends asked me to record some of my experiences. Even if one or two people try to benefit from my experiences and findings, then I would feel that this book has achieved its purpose."

Nityananda Nilgiri Now Rishikesh

This is the testimony of a Yogi and his Master. Both of them practiced Yoga from the young age of 10 to over 135 years of age. And then finding the mystic path of Sikhism more exalting spiritually, they gave up Yoga completely and asked their followers to do so. I earnestly hope that the American Sikhs who are being misled to believe that Sikhism and Tantric Yoga are the same thing will awaken to their personal responsibility of finding out the Truth. Sikh studies, theoretical and practical, are open to everyone. We still have very eminent scholars and saints who practice and live according to the Essentials of the Sikh Path with utter humility and devotion. They do not wear long robes. They do not wear gold and diamond rings. They do not contaminate Sikh doctrines and practices with practices of creeds and cults which are repulsive to Sikhism and strictly prohibited. There are piles and piles of correct

interpretations of the Sacred Writings of the Sikhs written first by the great contemporaries of the Gurus like Bhai Gurdas, Bhai Mani Singh, Bhai Nand Lai, and our own contemporaries like Bhai Sahib Randhir Singh and Bhai Vir Singh. They not only interpreted it but lived it and suffered for it like living martyrs, never seeking anything but the Grace of God and the Gurus as a reward.

NOTES

6. Ajit Mookerjee and Madhu Khanna: *The Tantra Way*, p 25
7. Ibid, p 26
8. Ibid, p 165
9. Arthur Avalon, *The Serpent Power*, p 15, 17
10. Agehananda Bharati, *The Tantra Tradition*, p
11. Lama Anagarika Govinda,
12. Lama Anagarika Govinda, *Foundations of Tibetan Mysticism*, p 139-145
13. Mircea Eliade, *Yoga*, p 245
14. *Beads*, 1972 p 16
15. *New York Post*, December 1972
16. Philip Gravin and Julia Welch, *Religious America* (McGraw Hill Book Co), p 117-118
17. Gurshabd Singh Joseph, *K.R.I.* Issue 8, 1975, p 30, 32, 33

Chapter 4

Yogi Bhajan's Ego Maniac Utterances

In this chapter we shall be recording only the egomania utterances of Yogi Bhajan which are repulsive to Sikhism and some of them an open insult to the Founders of Sikh Religion. We shall be commenting only on those which require theological interpretation. Any Sikh who has even rudimentary understanding of the basic doctrines of Sikhism will know the patent absurdities of these utterances from the point of view of Sikhism. I must state in the beginning

that Yogi Bhajan has cleverly built a grandiose, erotic and fixed delusional system of his cult based on a crude and unhealthy mixture of Sikhism and Tantric Yoga, which has no religious sanction so far as Sikhism is concerned. He has built the whole administrative system of Teachers and Assistant Teachers to make his American followers believe that he is not only a spiritual genius of rare order but an inspired prophet of the Aquarian Age which in Indian terminology is called *Satya-yuga*. He has also tried in the past either to belittle or keep well-informed and enlightened people away from the Indian Sikhs in big cities, so that the American Sikhs may not know what is important for them to know. Yogi Bhajan conceals his ignorance of Sikh doctrines, meditation techniques and mystical experiences behind a facade of superficial sociability and talkativeness of being the only Self-appointed Mahan Tantric and the only Self-appointed "Chief Religious and Administrative Authority for the Sikh Dharma in the Western World." On the letterheads bearing the stamp of the Secretariat of Siri Singh Sahib Yogi Bhajan, this statement is further made clear that he wields this authority in the U.S.A., Canada, Mexico, Central America, Europe, Japan, and Asia Minor. He has wisely and tactfully excluded Great Britain where the Sikh community has totally rejected him and where he has only about seven followers who are mingling with the Sikh community and deriving the real benefits of Sikhism. I also do not know which 3HO geographical genius has convinced Yogi ji that the Western Hemisphere also includes Japan. No such Religious Authority has ever been exercised in Sikhism either in the East or in the West, nor can such an Ecclesiastical position be given or taken by anyone from any Institution or Society. It is against basic Sikh traditions.

Yogi Bhajan sees every person and every Sikh Institution in terms of self-reference. If they outwardly like him he asks his followers to patronize them and takes credit for their success and blames them for their errors. If any person or Institution is critical of him or dislikes him, he bullies them, tries to shout them down and looks forward to their misfortune and even has the audacity to inform them in writing through one of his secretaries, that the misfortune had befallen them because they had earned his divine displeasure. I have seen one such letter written to the gentleman to whom he owes his entry and footing in this country. I strongly believe that he can still do a lot of good to the Sikh Community and his own fast declining prestige if he gives up his Tantric *Tamasha* (theatrical game), corrects his grievous mistakes of self-reference, and his self-made delusions. He still has tremendous energy, ability, tact to do good, but by pretending to be the Head of the Sikh Community in the Western Hemisphere, which no Sikh worth the name besides his cult followers acknowledges him to

be, and by introducing into Sikhism Tantric practices, distorting Sikh doctrines and scriptures and even claiming that he has done more than Guru Gobind Singh could ever do, he is taking the path of moral self-degradation, alienation from the main stream of Sikh Community, and hurting those who have sincerely come to him for Sikhism and only for Sikhism. The following selection of his oft repeated utterances loudly speak of the way he is going. Before we give quotations from his speeches and writings we first give the impression which the American Sikhs carry of him, and what he has made them believe he is.

II

Yogi Bhajan a Powerful Man

"Yogi Bhajan admits that he has only revealed to date a small portion of that knowledge that he holds, much scientific in nature. He has spent forty years of his life in search for Truth,¹ traveling from one holy Man or Guru in India to another, compiling and sorting out in his how Great Mind the bits and pieces. Every Word that comes from the mouth of Yogi Bhajan is readily recognized to be Law. Unlike Christ and other 'Venus Teachers' who approach man with the proposition 'you do such and such a good deed and you will be appropriately rewarded' (Grace), he spansks. His deliverance or approach is in the form of an ultimatum, 'you must do it or suffer the consequences.'

"Yogi Bhajan is unquestionably a Powerful man . . . He is quick to point out to his students that there is no use to attempt to 'buffalo him' or butter him up for he can see through all that ego and he promptly reduces all who elevate themselves unrighteously. Tantric Yoga of which Yogi Bhajan is the sole Teacher in the world, deals with male and female, Yin Yang Principle. All of the exercises were carried out in pairs, most of them with eyes fixed on the eyes of the partner for a prolonged period of time. The eyes could be felt being drawn to concentrated one pointedness."

Beads, Autumn 1971 (page numbers not printed)

III

The Aura or Magnetic Field and Sleep East-West

The Saturn force has a magnetic field that enables the man to achieve. The magnetic field is built up on man because there is electricity in the human body. Electricity that flows from the nervous centers makes the message nerves and sense nerves impart the message to work the whole city. First is the circumvent force which protects the body from the outer forces. If man meditates on his breath he can link the intimate to the ultimate.

The second force is the magnetic force which is the outcome of electricity. It keeps us together. Those who sleep North-South, their magnetic field and the magnetic field of the earth are one. They lose their initiative, they become zero. Their magnetic field and the field of the earth are one, thus they cannot hold the pressure of the earth's field. Their nerves become weak. That is why you should sleep East-West.

The circumvent force or aura circles the body and protects it from negative forces. If the life force and the mental force are one-pointed then the circumvent force is pure; man is better than a god.

Beads, January 1972 page 8

IV

Aquarian Age and 5th January Yogi's Prophecy

We are entering the Aquarian Age and the star of the Aquarian Age is Uranus which represents speed, truth, understanding and love. It started projecting its rays from its horizon towards the moon, which reflected it on earth on the 5th January 1961, and the cycle of nine years is complete on the 5th January 1970 when for the first time from the mental it is changing to the life force and it will start reflecting from the horizon into sun rays. Now the Uranus rays will be coming to the earth through the sun rays which is a very important event of the Aquarian age. The forty years of the cusp period has many important events to come. By the 21st June 1972 the rays will reflect directly through the sun's and it will be completed by the 21st of June 1976. The 21st of June 1976 is the most important day of the Aquarian age. The bliss of good vibrations, the humanity crosses this time limit, the beauty of the age will be

enjoyed by all of us. 3HO (Healthy, Happy and Holy Organizations), which represents the way of life in the Aquarian Age, started its work on the 5th of January 1969 and now calls on the people to join the community.

Humbly Yours . . . Yogi Bhajan, *Beads*, 1970, Vol 1, IVp 1

V

A Date With Yogi Bhajan: November 1971

Tonight I will tell you something very very secret of the life which people normally forget. Man is electro-magnetic field, that is true, but it is not subject to the Law of Resistance. After this day on which I am talking to you, the other relation will come in 2,000 years which will be beam age, where man shall develop the light and beam current of versatile beings. You do not understand what I am talking because that is not your era.

I am making a statement. You can note it down. Man will have developed a brain. The coming children in 90 years from today will have a brain with special development around the point of the pineal gland. They will have small cells which shall be known by knowledgeable people as vibratory centers through which ordinary man shall communicate at long distances.

Do you make any sense out of it, what I am talking? You are all stunned because I am talking exactly the calculus.

Beads, January 1972, page 4

VI

Yogi Bhajan On Women

Yogiji had told us that where the man rules in the house there is harmony and where the woman rules it is hell on earth, (page 34)

The Man is the sun and the woman is the moon. She is the receptive force. She changes little the moon. Her body is on a lunar menstrual

cycle. Just as she is the daughter of the moon, man is a child of the sun. He is steady and unchanging.

K.R.I. Issue 8, page 34 and 35.

A woman has a system in her which has been lost in most women of the Western world. This system is connected with her secretion of estrogen. Her system must seize itself. A chill must go through her spine, her hair must stand on end, each pore of her body must be activated and the motor organ of her brain must stop functioning. These are the characteristics which make a woman a woman. She is automatically intuitively protected against any advancement towards her aura.

Woman as a system, is subject to the moon, and her ovaries, fallopian tubes and vagina have secretion glands. The membrane in the vagina has its own faculty of secretion as well as a faculty to absorb that secretion. When a woman goes through menopause, it is the lack of the secretion of estrogen from the ovaries which makes her misbehave as males do.

It is astonishing to note that women here go through menopause at 36. Normally women should not go into menopause until they are 54 years old.

After 28, there is another behavior, because of the change in the cycle of the pituitary gland, which controls her mental state. So this 28th year change brings in a woman the tendency to sit like a hatching hen. That is the exact expression in the scriptures. She wants to sit over everything. She wants things to happen. It is called "Hatching hen attitude." Now this is a most dangerous state of mind. There is a saying in the scriptures, "If you want really to kill a woman, let her sit idle."

I have studied to teach you about all those great civilizations—Chinese, Indian, Egyptian, Roman, Greek—and Aryan and Barbarian fundamental race conflicts. It is a huge study. If you start calculating the number of books on that you require about 12 huge rooms. I am just giving you the total essence of what I have gone through to let you understand your basic fundamental structure.

Beads, 32, Fall 1976, p 29, 30, 31

VII

Garlic, Sex and Yoga

Most Yoga disciplines which call for abstention from sex warn against eating of onions and garlic as these increase the potency of sex glands. However, in Kundalini Yoga the sex energy is controlled and channeled up to stimulate and charge the higher nerve centers resulting in greater awareness . . . so garlic and onion are in! Garlic is one of the healthiest foods one can eat.

Beads, Kundalini Foods, 1971 VIII

VIII

Guru Gobind Singh Could not do What We have done, claims Yogi Bhajan

In my personal experience as gross human body, it is the first time in the world the real perfect shape of the Khalsa came into existence. It didn't happen in the time of Guru Gobind Singh. I see and now look back at the Sikh history. We have done—a handful of us—a more tremendous sacrifice for the sake of humanity on this planet than anybody can even relate to. But I should say, as an honest historian, that when I look back accurately at Sikh history, the Sikh woman was a great woman and she was a Sikh. But, in the West, I see the woman, in a very elaborate and equal state of consciousness, to be a Khalsa.

One question is, "Why are the Sikhs who have the prosperity losing their prospect?" I have the answer to that. Because they have forgotten the great secret practices that were given to them. "Why are we [American Sikhs] out of the total insanity, becoming totally creative?" Because we are practicing those practices and that is all.

Sikh Dharma Brotherhood: 1976

Yogi Bhajan's Lecture: page 9

The title page of this Journal carries
a picture of Gurcharan Singh Tohra:

President S.G.P.C.

IX

Guru Gobind Singh Forgot To Write Pooran Praan Tapaa

But what is that meditation? The meditation is not just coming to the Guru. The meditation is like this. Suppose on Sunday we are to come and present ourselves to the Guru. On Saturday we start preparing for it. That is how it works. Twenty-four hours earlier than the action of infinity, if a person starts thinking cosmically that he has to go and present himself to the Guru, and starts purifying and preparing himself, they call it meditation. *Pooran Praan Tapaa*— remember this technique of words. *Pooran* means complete. *Praan* means prana, the life force. *Tapaa* means the action of purification. It is known as *Pooran Praan Tapaa*. It is a kind of meditation.

Of all the meditations written and known for the human, this is the highest. And that is why the mantra Guru Gobind Singh gave us was the Guru Mantra, *Wah Guru*. Guru Gobind Singh forgot somewhere to write that the Khalsa shall do *Pooran Praan Tapaa*. That is the only way I can figure it out. Otherwise the factual effect of giving a human the Guru mantra *Wha Guru* is only that it states, a positive intuition? Wha, the Grace, Wonderful is the Lord.

Sikh Dharma, Vol III, no 1 Spring 1977

Guru Gobind Singh Sowed the Seed Of the Khalsa Wrongly, says Yogi Bhajan

The eminent Scientist Dr Manohar Singh Grewal of Boston is popular both among American Sikhs and Indian Sikhs. Like his grandfather Bhai Sahib Harbhajan Singh, who was leader of the Jaito Morcha (Agitation) he is a conscientious and devoted Sikh. When he went to Los Angeles he visited 3HO Headquarters of Yogi Bhajan, who was there.

It appears that Dr Grewal's humility and gentle nature provoked his vanity under the uncontrolled impulse of which Yogi Bhajan said in the course of talks, "Guru Gobind Singh has sowed the seed of the Khalsa wrongly."⁷ (*Guru Gobind Singh ne Khalse da bij hi ghalat lay a*) Controlling his emotions at these outrageous utterances, Dr Grewal retorted, "How can you say such a thing?" And Yogi Bhajan as usual started rationalizing his statement.

In the first week of June 1977 Gurbanda Singh of Washington, whose arrogance is well known, addressed a Sikh Congregation in which 3HO people were also present at Vermont. In

his speech, which is always snobbish in tone and material, he tried to prove that the American Sikhs were very pious and holy while the Indian Sikhs were irreligious, profane (patits) and so on. Even in his writings (the few articles on Yogi Bhajan cult he has written) his tone is the same. Sardar Kehar Singh, an eminent Engineer, immediately stood up and took him to task. He told him and all those 3HO men and women who think and act like him, "We are fed up with your attempts to make us feel guilty of not being Sikhs. We are Sikhs and in many many ways far better than you people." His angry attack on the typical snobbery of the 3HO leaders was disarming. It is at this moment Dr Grewal brought out in the open Yogi Bhajan's attempt to insult and underestimate even Guru Gobind Singh. He mentioned the Los Angeles incident and told the congregation that Yogi Bhajan goes to the extent of saying that Guru Gobind Singh sowed the seed of the Khalsa wrongly and implying that he was correcting it. While the underlings among the 3HO devotees are quiet, unassuming, and very devout and sincere, the leaders act exactly as their Master has trained them. I do not blame them entirely for it. It is because of their haughtiness, overbearing and insulting attitude towards the Indian Sikhs, that they neither learn anything beyond what Yogiji says, nor do they seem to know the long term consequences of rejecting truth from every quarter and blindly accepting mumbo-jumbo cult ideas from Yogi Bhajan. They perhaps seriously believed that Guru Tegh Bahadur prophesied that a Great Master Yogi Bhajan would create the new Khalsa in the West and invade India to bring the Aquarian Age. The British invented this story for themselves.

Author's Comments

Wherever I went in the U.S.A. even people very friendly to Yogi Bhajan informed me that he pretended to have done more than Guru Gobind Singh did, and his vanity and ego maniac haughtiness had gone to the extent of saying in a gathering that he can even shake the gaddi (throne) of Guru Nanak. I did not take these stories seriously and refused to believe them. But I was shocked to read the afore-mentioned statements published within the last 12 months or so. But when I saw these insulting remarks heaped on Guru Gobind Singh in print, the shock became unbearable.

A devout Sikh goes to the Guru every morning and not only on Sundays, and Sunday was never observed as a day of congregational worship throughout history. Bhai Nand Lai tells us in *Zandgi Nam ah* that though the Sikhs go to the temple, or the Guru, for formal worship

every morning but for congregational worship the Sikhs gathered together twice a month, on *Sankranti* and *Massia* (the first day of the Indian lunar calendar and the middle of the month according to lunar days). In the code of the Conduct given to the Khalsa (*Rehatnamas*) the Gurus have clearly stated that a Sikh should not perform yoga *asanas*, nor believe in *mantras*, *yantras* and other absurdities quoted in this chapter and practiced and preached by Yogi Bhajan.

There is no such word as *Puran Pran Tapan mantra* in any dictionary in any Indian language. It is perhaps the silliest of all Yogi Bhajan's absurd brain waves which shows more of his ignorance than wisdom of Sikh history and scriptures. Sometimes I doubt if he has once gone through the Sikh scriptures, even without understanding them. He possibly could not. Up till recently, he did not know the language of the scriptures, and I am more than certain that he cannot interpret even ten pages of it correctly. Yet he sincerely believes that he can fool the ignorant American Sikhs to believe that he is the Super-Messiah of the Age, and they at least must believe that he is greater than the Sikh Gurus, and he has done what the Gurus were unable to do. We will study in detail how he has built himself as the Western Pope of the Sikhs, the only Mahan Tantric in the World, and perhaps the only person who could tell so many lies about himself and make every American followers of his believe it. If the Americans want to understand and practice the true meditations of Sikhs Faith and move on the path with humility and wisdom as Sikh saints all over the world have done, they will have to throw all this rubbish that Yogi Bhajan is stuffing into their minds into the dust-bin and take it for granted that his knowledge of Sikh mysticism and the Khalsa Holy Order is pedestrian and less than elementary. With such absurdities in their heads, and sacrilegious notions and practices of the Sikh mantras they will be in mind, soul and spirit as far away from Sikhism as any ignorant non-Sikh, even though they may put on Sikh appearance and dress, which no doubt is very important.

Songs of Saviour Yogi Bhajan

In many 3HO Ashrams one sees a painting which Yogi Bhajan has got drawn by a Mexican artist, in which he literally equates himself with Guru Ram Das, or rather he equates Guru Ram Das with himself, by getting the Guru's turban painted exactly like his, the Guru's face exactly like his; only the Guru's beard is a little longer. The Guru sits on the left side of the Golden temple, while he sits on the right side. All other Gurus and Hindu avatars are painted as lesser figures on the top of his head.

While I listened to one song prepared by American Sikhs in Washington which was very good and did not mention the name of the Gurus or the Yogi, there are a number of other 3HO Songs where he is equated with the Gurus as the modern savior. No Sikh has ever dared to do this in Sikh history. Some maniacs who equated themselves with the Gurus were kicked out of the Sikh Path, and after misleading a handful of followers they died in disgrace and ignominy. We find the names of about 12 such people in history. Here are some of the songs in which Yogi Bhajan equated himself with the Gurus:

3HO Sikh National Anthem

Guru Nanak gave us the word echoing,
through this earth to be heard,
Guru Gobind Singh gave us the sword to protect,
the weak from the merciless foe.
Chanting Satnam, Chanting Satnam, Chanting Satnam.

Guru Ram Das built a temple of gold
Gold and marble in the eye of the soul.
Strength to the fearful in the home of the dear.
In grace united praising God's Holy Name.
Chanting Satnam . . .

Born into this world from the Universal womb Oh Divine
Mother (Shakti) Lantern of Truth

That each Lady is a goddess on this earth.
In grace united praising God's Holy Name
Chanting Satnam . . .

Shining from the East came Harbhajan Singh
Opening hearts to the Aquarian dream
The aged Truth on this earth shall be known
And victory to God by the Grace of the sword.
Chanting Satnam . . .

The Ballad of the Khalsa

We are giving only the first and the last verses:

1. Guru Nanak found and came in this land To preach one God for all of men. He sang the song of love, and ecstasy, To bring man's heart into harmony.

A new star rose on the Western sea, Yogiji came to fulfill the prophecy,
Nine hundred sixty million Sikhs to be, All of them Healthy, Happy,
Holy.

We shall study in a little more detail in the next chapter Yogi Bhajan's bid to establish himself as the only Maha Tantric in the world, and the One and Only Spiritual Authority over the Sikhs in the Western Hemisphere which no Sikh worth the name has ever acknowledged. Before we close this chapter we give two more ingenious theories of Yogi Bhajan without comment: one about precious stones and the other of tickling 72,000 nerve endings in the human foot to tickle and stimulate every gland of the body.

XI

Precious stones

We quote Yogi Bhan on Precious Stones and rings, which for him are his status symbol, and for possessing which he expends quite a lot of his energy and ingenuity. He says in *Beads*, Summer 1972, "Precious stones are not precious because the rich wear them and the poor do not. Rather, they are precious because when cut in the proper way they concentrate sun energy and can transmit to the individual through the skin. Hence most rings are worn on the ring finger. The quality of energy channeled by each stone differs and so does its effect on the individual. Stones also correspond to the planets and serve in mediating the scattered energy which comes from retrograding planets."

Yogi Bhan has given the following comments on stones.

Ruby (Sun) concentrates the heart of the sun's rays.

Moonstone and Pearls (Moon) help balance out too much sun energy. They are commonly worn by Libra.

Diamond (Venus and practically everything) can concentrate miles of sun rays into one beam. Recently in Los Angeles someone was robbed of 100,000 worth of jewel within 72 hours.

Emerald (Mercury) has wonderful effect on the brain and is a cooling stone. Good luck for everyone.

Coral (Mars) is for balancing positive and negative forces.

Topaz (Jupiter) is a good luck stone.

Blue Sapphire (Saturn) can give so much energy to a person that he becomes negative. Those who are interested in details can read the Journal *Beads*, Summer 1972, p. 16. I do not know what is the opinion of the Jewelers on these statements but from the point of Sikhism these notions are worthless absurdities.

How to Massage 72,000 Nerve Endings

In his strangest of the strange books, *Yoga—tennis Awareness*, Yogi Bhajan tells us on page 189, "The feet are one of five areas where the 72,000 nerve endings or nadis are found. Feet can take pounding playing tennis; a foot massage really helps. The technique given here included elements of zone therapy and yogic massage." He recommends Peanut oil to be used for the massage. He has given a foot chart, and the point where you press will help you to tickle the gland you wish to tickle into action. Only expert Neurologists can give their opinion on this subject in which the author is a layman, but Yogi Bhajan is Super-Neurologist (Maha Neurologist) as he would like to call himself. (See Fig. 11 and marvel at all the human glands stretched on your foot.)

On page 220-221 there is another piece of wisdom inspired by Yogi Bhajan which says: "To practice sexual Tantra, total truth and total trust are required. . . . The practice starts with meditation together and after perhaps the sharing of the cardamom seed. Slowly the dance evolves . . . the dance in which every breath . . . touch . . . movement . . . even thought . . . is totally savored (compassionately understood) by the one consciousness that you are sharing. The body of the partner becomes the body of Ram or the Divine Mother. Each touch or kiss is an act of devotion to that sacred being. The entire experience is the act of worship and the orgasm itself ceases to be of paramount importance. There are numerous specific techniques which reduce the risk of losing your center. An example is the *maithuna* (intercourse) position in which the woman sits astride the man. This position slows down the arousal process and the orgasm, thus allowing the partners to remain conscious throughout the entire practice." (p 220-221)

On page 214 there is a note on dietry for this Yoga: It says, "Food which entails cooking in its preparation should only be eaten when it has been cooked with mantra and/or love. The vibrations of the person preparing the food enter into food cooked over fire. A Sanskrit mantra which can be used for preparing food is: *OM ANNAN BRAHMA RASO BISHNUR BHOKTA DEBO JANARDANAHI AWAEM GYANTWA TO YO BHUNKT ANN DOSORN LIPYATE*, which means "Food is Brahma. It is rasa. Juice is Vishnu. The whole world (Life Being) is its user. Having this thought makes ineffective the evils connected with this food." What has all this to do with Sikhism God alone knows.

This is the first time I have seen a Sanskrit Sloka written like that. If everything is peculiar in 3HO, then perhaps why not the writing and transliteration of Sanskrit Sloka.

NOTES

1. According to another statement of Yogi published in 1972, he was 42 in the year 1971, when his disciple is writing about him. So he is supposed to have started his search for Truth at the age of 2. All this and many other statements he is making must be news even to his father who is living . . . Author.

Figure 11 3HO Anatomy of the Foot

Figure 12 3HO Meditations begin and end with male and female partners looking into each other's eyes and sharing each other's desires and emotions.

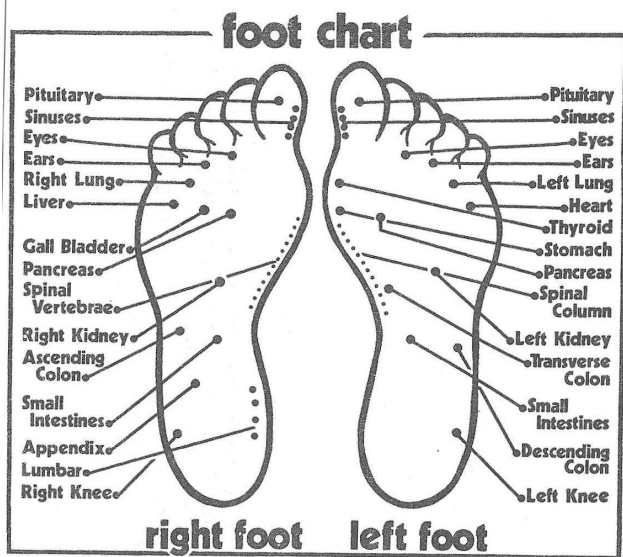


Figure 11 3HO Anatomy of the Foot

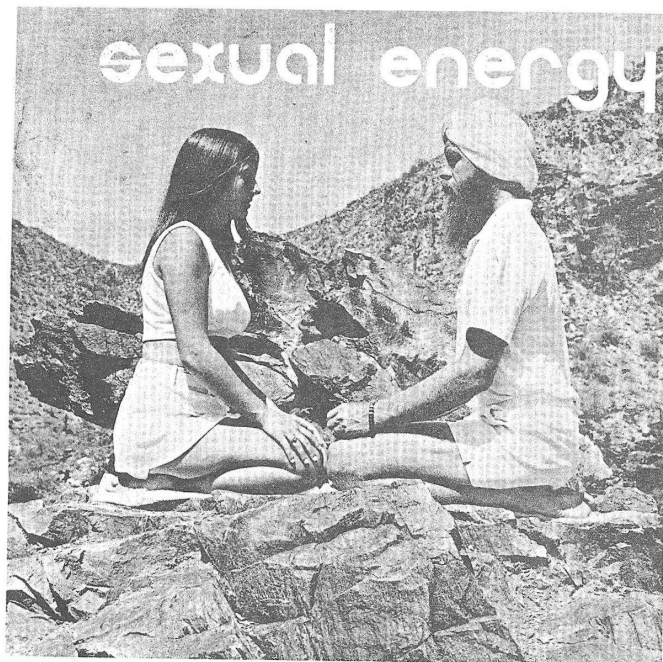


Figure 12 3HO Meditations begin and end with male and female partners looking into each other's eyes and sharing each other's desires and emotions.

Chapter 5

Yogi Bhajan's Seven Years in America and His Tinkling Titles

We are not concerned in this chapter with Yogi Bhajan's life in India. His father, who lives in New Delhi, his innumerable colleagues in the Customs office, where he worked on a junior post for many years, and his classmates, some of whom are in the U.S.A. who know him better than he himself remembers of these years. Stephen Gayle, Correspondent, New York Post, who interviewed him in December 1972, writes, "In March of 1968 he met a Canadian who appeared to be very sad and disappointed as he prepared to board his flight home, when Bhajan said, he had been unable to find a Yogi in India who could bring his sorely needed teachings to the West. Bhajan volunteered and later was on his way to Toronto, the first immigrant who ever came to Canada to specifically teach Yoga." In Canada, Yogi Bhajan was either unable to teach Yoga or the Canadians refused to learn. So he came to the U.S.A.

It was Dr Amarjit Singh Marwah, whose well known hospitality to all known and unknown Sikhs visiting Los Angeles tempted him to be first his guest and then be a pest for him. Dr Marwah kept him in his house giving him free board and lodging, and then recommended him to Dr Judith M. Tyberg, Founder-President of East-West Cultural Center, Los Angeles, to permit him to take Yoga classes in the Center. She generously permitted Yogi to teach Yoga classes for which she paid him. When on Sunday 12th June 1977 I went to deliver a lecture in the East-West Cultural Center, Dr Judith M Tyberg who is a Ph. D. in Sanskrit from Benaras University and a very noble, devout, deeply religious scholar, took me aside after the lecture and told me the whole story of Yogi Bhajan's unmentionable misdoings in the East-West Cultural Center. Tears rolled down her eyes and her body trembled as she told me the whole sad and humiliating story for which she has ample evidence.

It was here in the East-West Cultural Center Yogi Bhajan met Premka Kaur (Pamela Lavison), a divorcee, Shakti Parwah (Susso, a waitress and then a helper of Dr Tyberg in East-West Center), Sat Simrin Kaur (a talented and sensitive Jewish girl, smart in pompous publicity), Rick Straus, a very shrewd, romantically knavish and ambitious organizer, who was then rich enough to give a car and money to Yogi Bhajan.

Yogi Bhajan's Beloved Master Sant Virsa Singh

In *Beads*, 1:2, March 1970, we read the following announcement: "On February 22nd 3HO Ashrams across the U.S.A. celebrated the birthday of Yogi Bhajan's Master, Saint Virsa Singhji. In Los Angeles there was continuous chanting for an entire week preceding the celebration, with students on 2 1/2 hour shifts of chanting the mantra *Ek Ong Kar Satnam Wahguru*. The day of celebration was bright, pure and strong. In the ashram there was chanting, meditation, and a marriage ceremony was performed by Yogi Bhajan, uniting his student Tracey Maison with her husband. The marriage ceremony from *Adi Granth* was read aloud by Shakti Parwha raising the union to the level of Truth: Satnam." (*Beads*, Vol 1:2, p 2)

In *Beads* 1:7, month not given, page 5, it is recorded, "In the last three days we also ran a chanting marathon: two altars were set on the front porch and on the back porch and everyone was posted to chant for 2 1/2 hours to continue the custom which was established in honor of Sant Maharaj Virsa Singh ji's birthday last February 22nd."

On page 1 of this very issue of *Beads* is announced: "The technique we use was brought to America by Yogi Bhajan, Master of Kundalini Yoga, who is the spiritual guiding force of 3-HO. This indicates that Yogi Bhajan had not promoted himself to the enviable position of the One and only Mahan Tantric in the world, and Shakti Parwha had neither become a 'Kaur' nor the Spiritual Mother of 3HO. These divine ranks were appropriated two years later.

In *Beads* 8, September 1970 page 11, there is the following announcement: "In December 1970 Yogi Bhajan will leave for a three month trip to India, taking with him a number of students. If you are interested in making this Divine journey contact Alan Oken, 163 State St., Brooklyn N.Y. for details. The cost all inclusive is \$1,050, room and board at Gobind Sadhan, house of Yogi Bhajan's Beloved Master, Maharaj Virsa Singh ji, Departure and return to New York. In the name of the Cosmic Power which prevails through everybody and the Holy Nam which holds the world."

It is a noteworthy fact that up to 1971, Sant Virsa Singh was the Beloved Master of Yogi Bhajan, who has never practiced Yoga, or any Kundalini asana. The visit to India was filmed by some of Yogi Bhajan's companions, and I had the good fortune to see it in the second week of June at Los Angeles. The hall was full of Yogi Bhajan's ex-devotees, and four present-day devotees. I found the opportunity to meet and talk to many of them informally. They all had some or the other bitter experience with Yogi Bhajan and his system, and some day they may tell their part of the story. My differences with Yogi Bhajan are purely academic and my

purpose and duty is to protect and uphold Sikh doctrines and prevent as far as my pen can the abuse and misuse of Sikh doctrines and insult to the Gurus which Yogi Bhajan is unscrupulously spilling everywhere.

The Documentary Film on Yogi Bhajan

The film started with the caption on the screen: "Being a cunning assemblage of unscripted film documentary, the 90 day Trip of Happiness to India with Yogi Bhajan and his Yoga students." Here are some of the scenes which have left a deep impression on my mind.

At New York airport can be seen, in the opening scene of the film, Yogi Bhajan bubbling with enthusiasm and Premka loudly asking the camp followers not to do in India what the Americans are normally allowed in 3HO ashrams, but in spite of "so many do not" instructions they impulsively did those very things. Our friend Ganga Singh Dhillon is conspicuous by his smart appearance, and he knows more about this tour than any other Indian living here.

Although I visit Delhi every two or three months this film was the first that gave me a glimpse of Sant Virsa Singh and his ashram, who along with Nirlep Kaur, the mistress of Gobind Sadan, is quite popular among the very rich and the quite illiterate people but equally unpopular among serious, intelligent and knowledgeable Sikhs. Yogi Bhajan is seen in the film, introducing him as, "My Master, who is the greatest living saint though he never went to school," and a silly Sardar excitedly calls him the prophet of the age.

The most sensational and amusing scene is when Yogi Bhajan praises the magnetic field and aura of Sant Virsa Singh and then prostrates at the feet of his Master, lying flat like a crocodile about to shed tears. He virtually kisses Virsa Singh's feet which were covered with white socks and Punjabi shoes covered with silver lining. Sant Virsa Singh stands still not uttering a word of blessing and I was for a moment wondering whether it was the man himself or his statue.

On the next day Sant Virsa Singh is seen holding a tumbler full of water and churning it with a *Kirpan* (dagger). He calls it *Amrit* and gives it to Yogi Bhajan who drinks it and feels transported into seventh heaven, and in an induced ecstasy he showers praise on his Master. He uses the same words which have become a gimmick with his followers to praise him in the *Beads* and Sikh Dharma magazine. Sant Virsa

Singh has about the same number of uncritical followers in Delhi as Yogi Bhanjan has in America, that is between 1500-2000 (including women and children). The figure is generally overstated by propaganda lies. Sant Virsa Singh's practice of giving *Amrit* (which he gave to Yogi Bhanjan and 84 Americans) with a Kirpan is the most Un-Sikh like practice I have ever seen. No Sikh, least of all a Sikh saint believing and practicing Sikh ideals of Guru Gobind Singh would ever do such a thing and act as mini-guru as Sant Virsa Singh is shown in the film. If this is true that Virsa Singh is posing and acting as an avatar of Guru Gobind Singh, and he is making some of his empty-headed followers to believe it, then he is alienating himself and his devotees from the Khalsa Panth. After the death of Guru Gobind Singh, about 15 people have tried at different times, and in different ways, to pose and act as avatars of Guru Gobind Singh, and after trumpeting their impostor guru ship and avatar hood, they have died in humiliation and are condemned by history. Sant Virsa Singh must make his opinion and position clear on this matter. Nirlep Kaur, who is also the leading lady of Gobind Sadan, should make the actual facts clear publicly, because it is because of such Un-Sikh like practices going on in Gobind Sadan, and these silly theories that he is an avatar and prophet, which have conditioned a large section of Delhi Sikhs to dislike him, and it is under such circumstances, scholars, orthodox Sikhs, and enlightened seers consider it below their dignity even to go and meet him. But I am sure he has not taken the liberty to insult the Gurus as Yogi Bhanjan has been doing day in and day out even in Sikh homes and posing as someone even superior and wiser than Guru Gobind Singh.

The film then highlights how Americans are entertained in Gobind Sadan. Almost all Americans are grumbling. One angry American confronts Premka, and she calmly and tactfully tries to talk him out and slip away. This angry American remarks, "Don't you try to behave like a Mother Superior with me. If something is not done soon I will kick you on your . . . " (What he said after this is unmentionable.)

In the camps the Americans are shown smoking, and some of them lighting candles and incense before a picture of Yogi Bhanjan which they were supposed to use for meditation and concentration. Some of them are seen doing crude Yoga asanas, in a very painful and clumsy manner, and there was nothing of the restraint and dignity and self-control of practicing Indian Yogis about any of them. Then there is a sudden break. We shall be quoting the comments of Yogi Bhanjan, Nirlep Kaur, and Sant Virsa

Singh on the basis of the tape-script of everything said in the film which the author was able to acquire in order to be accurate and authentic in this book.

After this incident Yogi Bhajan shifted to Alamgir Gurdwara, a few miles away from Ludhiana where he stayed for a fortnight or so. This part of the story is not shown in the film, but the author was there, as Ludhiana, the Industrial city of the Punjab, is the author's hometown. At my request Singh Sabha Gurdwara Model Town gave a reception to the American Sikhs, followed by dinner. I was the first to address them. It was here that I met Larry Singh and Ganga, a very sober couple who have I believe imbibed more of Sikhism and are better known and respected among the Sikhs than even Yogi Bhajan. Premka, the favorite lady of Yogi Bhajan, was always by his side, now spreading a special rug for him to be seated in the Gurdwara a little more comfortably than other Sikhs, now doing this and now doing that. It appeared that she considered it below her dignity to speak to anyone except to her Master, for her Master, and through her Master. When Professors Darshan Singh of Agricultural University tried to introduce Bhai Sahib Randhir Singh's son Bhai Sahib Balbir Singh, me and other important members of the committee to Yogi Bhajan, he looked up askance haughtily like Caesar coming after a disastrous battle with Pompey, and pretended to ignore everyone, because to his surprise no one treated him as a Holy man. They just treated him as a Healthy and Happy Man, the type 3HO insists on producing.

When everyone was taking his dinner, and I was talking to Ganga and Larry, Yogi Bhajan was sitting on a sofa and to his misfortune, Dr Harnam Singh Kohli questioned him about his creed. The first question he asked Yogi Bhajan was, "How as a Sikh holy man or even as a Yogi do you reconcile your holiness with three diamond rings which occupy your attention more than anything else? This is something quite un-Sikhlike." Yogi Bhajan in his usual aggressive tone turned round and said, "You have never seen the world outside Punjab and never been to Europe and America. You do not know how things are there. These rings and diamonds have occult significance and Americans understand it." Dr. Harnam Singh retorted, "I qualified as an Eye Specialist in the U.S.A., and have stayed there longer than you have done and know about American life and culture much more than you do. I have not seen any religious man, Christian or otherwise, not even Hollywood Actors or the President of the U.S.A. wearing and displaying diamond rings as you are doing." But the most wonderful

thing in Yogi Bhanan is that you may disarm him by reasoning, arguments, factual truth, but his sharp tongue and his aggressive demeanor are such ready-witted tools of offense and defense that they have done him more harm than good. For his assumed holiness, his mind ignorant of Sikh doctrines, his heart devoid of sincerity and loyalty to his Faith, this perhaps is the best and only coat-of-mail.

Sant Virsa Singh's Reaction to the Split:

In the film we can see Sant Virsa Singh seriously disturbed and as he is sitting on a chair without his shoes and socks, with left leg crossed on his right knee, he is visibly shaken and keeps on rubbing his toe nervously, saying, "*Othe ahnda riha eh mera Guru hai; eh ahnda riha ki nahi.*" A young lady who spoke softly and in beautiful English translated it to a few Americans who broke away from Yogi Bhanan, saying, "Did he not say, 'Santji Maharaj is my Guru to you all?' " The Americans agreed but reported that now Yogi says, "Maharaj Virsa Singh did not understand my teachings." Sant Virsa Singh is also heard saying, "*jede lok mainu mande han una nu bada shack laga hove ga.* " "Those who still accept me and believe in me must have been greatly shocked." Then the Sant and his disciples explain to the Americans that he had asked them to make arrangements for the Americans and he had assured that he would pay for them. He had charged them \$1050 dollars each and yet he had not paid a penny for all the free board and lodging given to them.

Yogi Bhanan's Reactions:

Yogi Bhanan is at his best in his apologetic grandiloquence as he kept on talking to his seriously disturbed followers. Sometimes it was his cosmic magniloquence and sometimes it was parrot-like repetition of 3HO jargon mixed with yammering, incoherent tittle-tattle, and at other times it was improvised harangue for pity and compassion on his lot. To invoke this compassion and pity for himself he compared his humiliations and debacle with his prophet Master with the suffering of Christ just before he was put on the cross, and he pleaded that time will come when he like Jesus will be understood much later. The Americans listen to him, grumbling, protesting, but helplessly grim as if determined to do something as soon as they reach the U.S.A. He also urged them never to accept any Man as a Teacher, a lesson which he forgot as soon as the crisis was over. "It is the Will of God," he said, imitating Moses of MGM films. "You are the chosen ones. This is your last life to wipe out the obstacles of your past karma. We are the teachers of the Aquarian Age. We are people of destiny. When God is everything, then you are in everything. When you are in everything, how can you say you are not God. What is right? What is wrong? There is nothing right and there is nothing

wrong. Thinking makes it so." The Americans laughed at this and he felt amused and flattered. He also suggested that he brought them to India to show them that their country (U.S.A.) was much better, cleaner, more democratic and allowing individual freedom than India, which was full of unclean surroundings and people. He posed as their countryman and American although he was still an Indian citizen at that time. After hearing him talk endlessly and incoherently an American young man remarked cynically, "Some men are born as teachers, but some men are teachers without understanding what they teach." He was repeatedly saying that he was positive and never negative in his approach. And so he was. And that is the best part of his character as an Actor in the film. He does emerge as a hero because he is as positive as an unrepentant hoodlum of San Francisco.

Nirlep Kaur's Reactions:

The most apt comments on Yogi Bhajan in this film are those of Nirlep Kaur, the indisputable Mistress of Sant Virsa Singh's ashram, Gobind Sadan. In Sant Virsa Singh's spiritual domain, she occupies the same position as Shakti Parwha and Premka Kaur do in the Tantric domain of Yogi Bhajan. I have never agreed with her politics of duplicity in which all Delhi Akalis and Congressites surpass one another, and I severely condemned her sacrilegious and mad adventure to capture the historical Gurdwara of Sis Gang through armed gangs, in the "Hindustan Times," an outstanding paper of Delhi. She talks without showing her usual anger and hatred on her face. She said, "All Americans were most welcome to study scriptures and our way of life. He does not let us talk to them. And now he has taken protection of the police. If he is a yogi and a guru he should move about fearlessly. **He talks about astrology, Aquarian Age, Capricorn and other nonsense which has no place in Sikhism.**" Someone reports to Nirlep Kaur that people are insulting Yogi Bhajan everywhere and he has strong police protection. Nirlep Kaur jubilantly remarks, "I have great faith in God. God will certainly humble him. Sooner or later He will humble him."

In the film Yogi Bhajan is seen standing near his bus, surrounded by armed police. The Americans are confused and dazed. The only persons I could recognize were Premka standing loyally near Yogi Bhajan, Baba Don and his wife, and the sad and sensitive Krishna (Black) who stood bear-headed utterly bewildered. She is an outstanding musician and like Vikram Singh has impressed the Sikhs of the U.S.A.

with her *Kirtan*. So men are openly professing their bitterness, but they find themselves in a very ugly situation created only by Yogi Bhajan's odd behavior and character.

At Amritsar

The scene shifts to Amritsar where Mahinder Singh, Secretary of S.G.P.C., is the constant companion of Yogi Bhajan. No other prominent leader is there. There are two most humiliating scenes, both of which ended in a farce. The Americans are lodged in the precincts of the Golden temple either in Guru Ram Das Rest House or Guru Nanak Niwas. Some of them, who perhaps continued to declare in the film that they came for Yoga and not for Sikhism, continue to smoke, and to burn candles before Yogi's picture.

The first humiliating scene is Jathedar of Akal Takhat administering *Amrit* baptism to the reluctant and ignorant Americans, a drama organized and arranged by Mahinder Singh and his bosses. They are huddled together and told that all they have to do is to keep their eyes open and say *Vah-Guru ji ka Khalsa* and *Vah-Guru-ji-ki Fateh* every time they are given baptismal water. Normally that was what was required from them except wearing five K's, all of which Yogi Bhajan does not wear to this day. He might do in the future. While baptism is being administered in the film, one can hear laughter, giggling and indecent disturbances from outsiders who are watching and commenting. The whole spectacle is so sacrilegious and an open insult to the authentic and traditional method of administering Sikh baptism that I do not think Sikh baptism was ever made such a mockery and empty ritual as was done by the present S.G.P.C. leadership through the present Jathedar of *Akal Takhat*. If this is the way the baptism is carried out always from the Akal Takhat without even reading the full forty verses of Anand Sahib, then this is something against which all decent Sikhs all over the world should raise their voices too. Those who are receiving baptism do not know what they are receiving, and those who are administering baptism do not care to explain what they are giving. The greatest sacrilegious act and even sin by those who act as *Panj Pyaras* is to administer baptism to those who do not deserve it and those who are not fully prepared for it. The giggling, the laughter, undesirable utterances by outsiders (people other than *Panj Pyaras*), and other noises make the ceremony a

humiliating and disgusting sight.

What then was the result of all this theatrical baptism administered in the most undesirable manner from the sanctum sanctorium of *Akal Takhat*, the holiest of the holy places? Within a month when these Americans came back 80 out of the 84 American followers of Yogi Bhajan shaved off and left him and Sikhism by his own admission. The whole episode enacted according to a Grand Deal with Mahinder Singh and Yogi Bhajan, the nature of which every Sikh can understand, is a lasting stigma on the manner Akal Takhat Sanctity is maintained.

Marriages of Convenience and Transactions

Yogi Bhajan picked up two beautiful American girls from his camp followers, the name of one is alleged to be Deborah and also picked up two young Sikhs who did not know English, the name of one of them is alleged to be Amarjit Singh, and arranged a typical Sikh marriage in the precincts of the Golden Temple. The girls did not know them two days earlier, nor did they have any thought of marriage. They laugh and giggle and tell each other that it is exactly as they used to read in history books about Indian marriages. Even when film directors select couples for stage marriages they give more time and thought to it than was given by this thoughtless, selfish and greedy man, Yogi Bhajan, and his corrupt accomplice Mahinder Singh, who made elaborate arrangements for the marriages in the precincts of the Golden Temple at the expense of the Temple or S.G.P.C. At the end of the marriages Yogi Bhajan declares, "I, Bhajan Yogi, Minister of Sikh Church, declare you husband and wife." No one ever declares consummation of marriages in Sikh traditions like that. Once the marriage rites are over, the marriage is over.

The film ends with brides and Yogi Bhajan's whole party coming by plane to the U.S.A. and an announcement declaring, "The Brides came home without the Bridegrooms." The film also ends with the following comments on Yogi Bhajan's 90 days Holy and Happy Trip to India: "Religion is the sigh of the destitute, religion is the feeling of the heartless world; religion is the spirit of the unspiritual world." I have noticed that in every Sikh home Yogi Bhajan's un-Sikhlike activities are criticized at dinner tables in the U.S.A. and in every home the irreligious life and

activities of S.G.P.C. also come under criticism in India, England and the U.S.A. but no one knows what to do about it. I earnestly hope that God or 10 million Sikhs living all over the world will do something to bring the long-awaited day of Reckoning to put them on the right Path.

Arrest and Release on Bail

I was in Delhi when I read the following news in "Hindustan times" about Yogi Bhajan's arrest and release on bail. The news which appeared in other papers also reads: "Mr Harbhajan Singh Puri, popularly known among his yoga disciples in the United states as Bhajan ji, was arrested last night and later released on bail by Mr A.S. Dugga, Judicial magistrate, New Delhi. A warrant of arrest had been issued against Mr Puri yesterday, a few hours before he was scheduled to leave for the States along with about 40 'American Sikhs' whom he had brought here. He appeared before the magistrate at the latter's residence last night, and moved a bail application. Mr Dugga released Mr Puri on a bail of Rs 10,000 with a personal bond and directed him to appear in the court on March 25. The arrest followed a complaint lodged in the court by a Delhi citizen, Mr Amarjit Singh. He alleged that he had been cheated of Rs 10,000 by Mr Puri. Bhajan ji had taken Rs 10,000 from him on the promise of getting him married to an American girl converted to Sikhism and also getting him a job permit in the U.S.A. The court took cognizance of the offense on the basis of the prima facie evidence and issued a warrant of arrest." (Hindustan Times, March 19, 1971) The film shows the aftermath of the arrest in which Jathedar Santokh Singh is seen sitting on the chair and an American is massaging the soles of his feet to stimulate his glands and treat him for some trouble. It was Jathedar Santokh Singh who helped him to get the bail. Recently Santokh Singh broke away from Akali Dal to give all out help to Mrs Indira Gandhi's dictatorship while the whole Sikh community was pitted against her rule, and with the fall of Mrs Indira Gandhi's regime he and his companions have fallen into the pit of oblivion.

Yogi Bhajan Becomes the Only Maha Tantric

Living in the World

Not only military dictators like Idi Amin of Uganda can promote themselves to the highest positions of Field Marshal and victor of the world's highest Medals and Awards without ever winning them, but our holy men and yogis can do much better in the kingdom of God. having lost his Master Virsa Singh he and his myth makers created new ones.

In *Beads* 1972 Summer, Premka, Yogi Bhajan's ace writer and myth-maker, wrote: "Once upon a time, it was about January 1969, there was this big, tall, black bearded man with a turban who was known as Yogi Bhajan and he was teaching Yoga, a very special type of Yoga called Kundalini. Then he began to teach Tantric Yoga. *It seems that there can be only one Mahan Tantric* (Highest Master of tantric Yoga) living on the earth at any one time, and Yogi Bhajan happens to be that one right now. So he taught them Tantric Yoga . . . These exercises are done in combination of the male and female partners, thus creating a polarity of the positive and the negative energies of the male and female (sun and moon). So these couples started looking deep into each other's eyes and they found themselves reflected in the eyes of their partner." (*Beads*, Summer 1972, page 2)

In Winter the same year this myth not only "seemed to be" but developed further. In the Winter Solstice, *Beads* 16, 1972, Premka Kaur writes, "Yogiji is the Mahan Tantric of this time. At any given period of time there is only one living Mahan Tantric on the earth. Yogiji studied Tantric Yoga under Sant Hazara Singh, the last living Master, and when he died, he passed the light onto Lama Lilan Po, who passed it to Yogiji. He teaches White Tantra." (page 26)

Now that this myth was made known to 3HO yogis, it had to be given a historical garb. This was done by a number of speeches of Yogi Bhajan which his theorists have summed up in *Kundalini Quarterly*, Summer 1976: "Tantric Yoga was practiced in couples of male and female. It cleansed the subconscious of all phobias and psychological problems. It was practiced only under the guidance of a person called the Mahan Tantric. There existed only one such person in the world at any one time." (page 3) Natural disasters and wars took their toll. At that point in history over 26,000 years ago, many seers, scholars, yogis and their followers took materials and went into the hills of Tibet. There for 900 years they stayed with the hope of preserving that knowledge. Unfortunately they did not always practice them. . . . The original Kundalini Yoga survived, but it had become a secret oral tradition, (page 7) About 500 years ago, a stage came in India where many of the techniques were

learned or rediscovered. Guru Nanak, Baba Siri Chand, Guru Gobind Singh and others reintegrated this ancient technology into their contemporary life and practices. The breath mantra, meditation, exercise and community living were all taught to everyone. *This gave rise to a group of practitioners called the Sikhs, as well as to new groups of ascetic yogis who did not look down on the life of a householder.* Since 1969, the West has had a unique opportunity to learn meditation techniques of Kundalini Yoga without secrecy and personality cults. Yogi Bhajan, Master of Kundalini Yoga and the present Mahan Tantric has learned, experienced and mastered the ancient techniques from all these sources. He has been a recognized teacher and master of Kundalini Yoga since he was fourteen years old. He has been teaching these techniques openly in the manner compatible with the Western living pace. (*Kundalini Quarterly*, Summer Solstice 1976, page 8)

Author's Comments

No historical insight or hindsight is required to conclude that the whole story of Yogi Bhajan, claiming to be the only Maha Tantric of the Sikh tradition which even the Sikhs forgot, and his definition of a Sikh is a ridiculous fabrication, unbelievable on the face of it. This self-deluding fabrication is based on nothing but a chain of patent lies, less romantic than a fantasy. Yogi Bhajan fits Sikh history into centuries of history of Kundalini Yoga as a minor and unimportant episode of a group of people who forgot their traditions in their era of persecution, and had to wait for Yogi Bhajan the Messiah of Kundalini Yoga. He considers Guru Nanak and the householder Sikhs to be one group of Kundalini sect, with Siri Chand and his followers the other group. He completely forgets Guru Ram Das in this tradition. Now he is the only Maha Tantric, the Only Kundalini Expert in the world. Up till 1972 Yogi Bhajan never mentioned in the *Beads*, even the name of Sant Hazara Singh who was murdered at Doraha, if I am not wrong. As Hazara Singh died decades ago, the time gap had to be filled by a fictitious Mahan Tantric from Tibet Lama Lilan Po. But Yogi Bhajan does not state whether it was before or after the Chinese occupation. Did Lilan Po come to Los Angeles or he flew to Tibet with the special permission of the authorities. What surprises me is not that Yogi Bhajan can fabricate such unbelievable and fabulous stories, but that educated Americans in the proper frame of mind can believe all this balderdash. He claims that he was a Kundalini Expert at the age of 14. This must be news even to his father,

who is living. None of his college mates, some of whom are in the U.S.A., will confirm any of this nonsense.

Yogi Bhajan Becomes Siri Singh Sahib

In the year 1972 not only did Yogi Bhajan suddenly emerge as the one and the only Mahan Tantric in the World, he also mysteriously became the Siri Singh Sahib and Self-appointed Spiritual leader of the Sikhs of the Western Hemisphere, and yet it is his misfortune that besides his 3HO followers no Sikh worth the name acknowledges him to be a really religious and spiritual man. In 1972 he announced that a year earlier when he went to India with 84 Americans (out of which 80 left him as soon as he came back), he was made the Siri Singh Sahib by a special honor from the Akal Takhat, Amritsar. Why did he wait for this announcement for over a year is difficult to guess. On page 32, *Beads*, Summer, there is the following announcement:

In March of 1971, Yogi Bhajan was ordained as Minister of Divinity for the Sikh Dharma by the highest Seat of Authority in the Sikh Religion, the Holy Akal Takhat (which means Guru's Throne) at the Golden Temple in Amritsar, India. At that time *he was granted the authority to ordain others as Ministers, and to perform the Amrit Ceremony which is the sacred ceremony of initiation into the Khalsa, the Brotherhood of the Pure Ones. He is the only Sikh Minister thus empowered outside of Amritsar.*

The implications of this statement are: (1) He was made Minister of Divinity for Sikh Dharma from the Akal Takhat in March 1971 at the Golden Temple Amritsar. (2) He was granted the authority to ordain others as Ministers and to perform Amrit Ceremony of initiation into Khalsa. (3) He is the only Minister of Divinity thus empowered outside Amritsar.

Four years later this very statement is put in Sikh Dharma Brotherhood Journal Winter issue 1975 in a more sophisticated form, thus:

Since coming to this country, Siri Singh Sahib Harbhajan Singh Yogi has himself visited India with groups of student teachers, Sikhs of the Guru, to visit the land from which the message had come first. They have gone to visit the Golden Temple of Amritsar and it was on the first visit, in early 1971, with a group of 84 Americans, that the Siri Singh Sahib was presented with the title and responsibility for serving as the Chief Religious and

Administrative Authority for the Sikh Dharma in the Western World. He has been thus empowered, *to instruct and initiate new members into the Sikh Dharma, to instruct and ordain Ministers of Sikh Dharma, to perform marriage ceremonies and to administer final rites, as well as to organize and give the proper form to Sikh Dharma throughout the Western Hemisphere by serving as a Guide to determine policy and to assist people in understanding and abiding by the instructions of the Gurus, as conveyed through the Siri Guru Granth Sahib.*

In the Letterheads of the Secretariat of Siri Singh Sahib Yogi Bhajan it is printed that he is the Spiritual Authority over the Sikhs in the Western Hemisphere and represents Sikh Dharma in the following countries: U.S.A., Canada, Mexico, Central America, South America, Europe, Japan, Asia Minor. God alone knows how Japan comes in his Western Hemisphere. He tactfully excludes U.K. and Iran because people there are a bit too conscious of the doctrines of their faith to be able to swallow so much nonsense which Americans are blindly accepting and Indian Sikhs in the U.S.A. callously ignore, cursing the Sikh leaders who are responsible for all this. The implications of the second statement are: (1) that he has been made a mini-Pope of the Sikhs of the West, an idea which is extremely repulsive to the Sikhs; (2) except England, Iran and Southeast Asia, every land is his Ecclesiastical domain, and he is supposed to rule and direct their policy; (3) he says this authority has been given to him by the Akal Takhat Jathedar early in March from the holy seat of Akal Takhat; (4) that he can initiate disciples and perform baptism and other rites.

Author's Comments

(1) I met a very prominent sitting member of S.G.P.C. who is touring the U.S.A. and Canada for an undeclared mission. I showed him all the documents quoted in this chapter and asked him how on earth could the S.G.P.C. do such an absurd thing. He admitted that the S.G.P.C, being composed of more politicians than religious men, has in the past committed some serious errors which when pointed out by theologians and scholars have been corrected, but as he had attended all the meetings in 1970-1974 no such title was ever sanctioned by S.G.P.C. Executive. All S.G.P.C. resolutions are published in Gurdwara Gazette. A Robe of honor was given to Yogi Bhajan in 1974 on the recommendation of President Taura, but a Robe of honor does not carry any title with it, nor does it give authority of any kind. If Yogi

Bhajan had been made any such Chief of the Western Sikhs in 1971 then a Robe of honor in 1974 was meaningless. He is however making inquiries, and will inform me of the result by the end of August. U.S.A. Akali Dal leaders have also taken up the matter with the present President of Akali Dal.

(2) There is no such Ecclesiastical title as Siri Singh Sahib, and others ridiculously created by Yogi Bhajan, such as Mukhia Singh Sahib, and Khalsa. The Head Priest of Golden Temple and the Jathedars of the Four Takhts are called Singh Sahib (without the prefix Siri) only as long as they are serving these institutions. Giani Bhupinder Singh was called Singh Sahib as long as he was Head Granthi of Golden Temple (about 12 years) and when he entered politics he is simply called Giani Bhupinder Singh and never Singh Sahib. When any person is installed as Head Priest or Jathedar of Takhat there is a special ceremony performed for it. No such ceremony was performed for Yogi Bhajan. No Singh Sahib can be called a Yogi or by half name as Bhajan signs himself, nor can he ever put any other surname except Singh. There cannot be a Singh Sahib without the suffix Singh as the final surname.

(3) Only such a theologian or a learned man can be installed Singh Sahib who can interpret Adi Guru Granth, Bhai Gurdas, Suraj Prakash; and they have to deliver sermons on the basis of the interpretations of these works every day. Yogi Bhajan cannot read correctly or interpret any thirty pages of these voluminous works. Nor does he keep *Rehat* (the Essential Sikh Code of Conduct as the Khalsa should do). On the other hand he has installed more Singh Sahibs among his followers than have been created in 200 years of the history of Amritsar. Everyone who becomes his follower is given the certificate and title of Khalsa. Khalsa is not a title that can be doled out as Yogi Bhajan is doing to his Tantric disciples. The only Indian Sikh whom he has favored with the title of Khalsa is Mahinder Singh Secretary, S.G.P.C. who has done more undesirable and sacrilegious acts for him than any Sikh living in India or the West. I had the good fortune to see this silly certificate myself.

(4) Premka's assertion that Yogi Bhajan is the only Minister empowered to initiate Sikhs (give them Amrit) outside Amrit, is a statement, every word of which is as white a lie as Premka's complexion if not more. *Akal Takhat* has never appointed Ministers in this manner throughout history. Every Sikh who lives the fully disciplined life of a baptized Sikh and says his prayers daily is entitled to join the Five (Panj Pyaras) to conduct baptism, marriage ceremony or any other ceremony. Guru Gobind Singh made it a Law that after his death no single person could be authorized, or could on his own initiate or baptize anyone. To suggest that Yogi Bhajan has been given such an authority is unbelievable. If

anyone has done so in any way we shall see that not only these persons are justly punished and their misdeeds thoroughly exposed but such a thing is not repeated in our history. He who breaks any of these fundamental laws of Guru Gobind Singh ceases to be an authentic disciple of the Guru. If the unscrupulous Secretary of the S.G.P.C. Mahinder Singh has procured him some fake paper permission, unauthorized either by S.G.P.C. or Akal Takhat, then it is inauthentic (and sacrilegious forgery which can be legally challenged).

Premka's statement gives the impression that no marriages have been performed so far in the West which were legal from the Sikh point of view. Even Yogi Bhajan performed marriages much earlier according to Anand marriage. May I know under what authority? Any baptized Sikh can perform the marriage ceremony so long as it is performed in the presence of the Guru Granth and in the Congregation which is a witness to the marriage. Perhaps the first Sikh Saint scholar to come and baptize the Sikhs through the *Panj Pyaras who accompanied them was Sant Tej Singh M.A. (Harvard) who built the first Stockton Gurdwara, and the Yuba City Gurdwara. Sant Basakha Singh and other eminent Sikhs were here before 1914. They did not require anyone's authority or sanction. If one can say on Oath in the Presence of Guru Granth and in the Congregation that he lives according to the Khalsa discipline of Guru Gobind Singh, he is competent to join the baptism ceremony as one of the five who administer it. The five are selected by the Congregation and not by any individual.*

(5) Premka states that Akal Takhat gave him this authority early in March 1971. In the first week of March Yogi Bhajan, Premka and 84 American Sikhs were in Patiala region seeking police protection from people who were offended by Yogi Bhajan (not by the innocent Americans). In the second week he was in Delhi and warrants of his arrest issued by Indian government on 18th March. He left two or three days later after being bailed out. Which day in March was it when such an august position was given him. Why did not the S.G.P.C. come to his rescue?

Yogi Bhajan's Knowledge of Sikh Scriptures

Yogi Bhajan feels that the Americans who are following him will believe everything unbelievable and stupid he says so long as he convinces them that he is the only man with this

knowledge in the world. As there is a lot of talk of Gurbani and Sikh scriptures he sometimes gives definitions and interpretations of words commonly known and even understood by the Sikhs. But Yogi Bhajan's interpretations always highlight his ignorance in the eyes of those who know the subject, and his divine wisdom in the eyes of those Americans who have taken a vow that everything that Yogi Bhajan says must be accepted as Gospel Truth even if they are sure it is nonsense. We give Yogi's interpretation of three words: Rahao (Refrain); Mundavani (Mystery or Seal) and Simrin (Remembrance of God's Name).

Rahao (Refrain): The whole of the *Adi Guru Granth* is in poetry most of it strung to music and is meant to be sung. Each hymn has one or two Refrains consisting of about two lines which are repeated after every verse of the hymn. In Hindi versions of the hymns of the medieval saints it is called *Tek* which also has the same meaning. Here is what Yogi Bhajan says about it, "In Siri Guru Granth Sahib there's a very good word: "Rahao." Rahao means the Guru is saying, "I am going to give you a turn in analogy, 180 degrees. I am going to take you from this to that." The word "Rahao" means it will give you other side of the coin. Therefore you have not to interpret it like symbology. There is no symbolism in it. That is why it looks very real and it acts very positive, because it is you and the other side of you." (K.R.I., Issue 6, p 23)

Mundhavani, Mudhavani: There is one word in the *Adi Granth* which is written in two forms. It occurs first in the middle as *Mudhavani*, which means an unsolved mystery. It also occurs in the end where it means the Seal, the Closing Hymn. See *Adi Granth Dictionary* by Hazara Singh, *Kosh* by Pundit Tara Singh Nirotam, and *Mahan Kosh* by Kahan Singh). Yogi Bhajan confuses these theological terms with a third commonly known Punjabi word *Madhani* (a wooden churner) used by Punjabi peasants to churn curd (yogurt) and take butter out of it. There is a world of difference between the two words. Here is his definition given in *Beads*, 32, Fall 1976: "Some of you wonder why to do Path (reading of Scriptures) every day. Path is *Mudhavani*. *Mudhavani* means churning. It is a process of churning your meridian points and turning your instruments the body and mind into the dignity and divinity." He gives this definition while lecturing on "Woman." (page 9)

Simrin and Satnam: The word *Simrin* means "Remembrance of God's Name, Contemplation, Meditation." But this is how Yogi Bhajan defines it and makes it a mystery revealed to prophets like him alone: "The science of *Simrin* has not yet been taught on this earth. It was maintained as a mystery and today we are opening an unread chapter. It has always been taught on a one to one basis but we have recognized that we must progress on the

oneness of that basis. . . . The raising of consciousness through the chakras to the ultimate chakras is the science of Kundalini and it is also known as the science of Simrin." (*Beads, Simrin and Seva* by Yogi Bhajan)

Sa—infinity, Ta—life, Na—death, Ma—rebirth. This is Satnam. (K.R.I., 6, p 41) In the dictionary of no Indian language can one find the meaning of these syllables Sa— Ta— Na— Ma— as Infinity-life-death-rebirth. Yogi Bhajan has specially invented for his American followers, and wonder of wonders they believe it and are prepared to believe any other balderdash in the name of unknown mysteries of Kundalini Yoga.

Chapter 6

Sikh Leaders without Conscience

Beggars today are Kings and Rulers,
Blockheads have set themselves as scholars,
Blind men are connoisseurs of gems;
Such is the style of living in the world these days.
Scoundrels and mischievous men have become leaders.
A liar is considered a perfect man.
Such is the character of the present age,
Says Nanak, even in such times,
The divine Master can teach us how to choose.

Adi Granth: Angad, Var Malar p 1295

In our three hundred years of turbulent history, the Sikhs have produced great saints, mystics, scholars, poets, artists, and military leaders who were not only brilliant organizers but proved, under the most challenging circumstances, to be uncompromising fighters for freedom, integrity and faith of the Sikh people. But in the past three decades the process has been reversed. It is our misfortune that when the Sikh community agitated during the British period to oust hereditary priests (*mahants*), who under mischievous support from the British government were attempting to make historical Sikh shrines their private property, the British

government passed a Bill in 1925, which opened the way for even irreligious people to get together in the form of political organization and get elected to control the vast funds of these shrines and misuse them for enhancing their own political prestige and completely neglecting the religious, cultural and missionary functions historically connected with these shrines. This Bill permitted a Committee to be formed and elected exactly as political elections are held in which any un-Sikhlike Sikh falsely claiming to be a Sikh, not necessarily religious, can stand for election, and with the support of the majority, even communists and communist sympathizers have at times become Office bearers. Before partition of the country all the historical shrines of Pakistan were also under their control. The Delhi Committee broke away some years ago because S.G.P.C. refused to allow them to publish my book, *Guru Tegh Bahadur: Prophet and Martyr*, for which they had signed an agreement with me without consulting them. The S.G.P.C. was not actually against the book or against me as such, but they wanted to dismiss the controlling committee on such pretext, and Ravel Singh, who was then in the present position of Mahinder Singh as Secretary, suggested that this was the best issue. It would bring down the committee and prevent them from doing the type of work they were unable to do. When later Ravel Singh became a Minister in Gurnam Singh's ministry, he came crawling on all fours for complimentary copies of the book. Later, with the formation of new States, the Sikh shrines of Haryana and Himachal went out of the control of the S.G.P.C.

Unfortunately no other Sikh organization worth the name contested the elections to form a democratic opposition except some fake Sikh organizations put up temporarily by the Ruling party, who always suffered defeat. Mrs Gandhi considered the present rotten S.G.P.C. leadership most suitable to her scheme of political affairs and that has enabled the present rotten leadership to survive unquestioned for over a decade. No Sikh drinking wine is eligible to be a voter, and any member who is known to be drinking wine should be expelled out of the S.G.P.C. immediately. Yet quite a large number of members of the Executive and the General body, and even the so-called missionaries (pracharaks and Head pracharaks) drink wine like fish and have acquired these positions by making false declarations. None of the Presidents of the S.G.P.C. in the past twenty years that I know of were religious in any sense of the word except to some extent Sant Fateh Singh and Sant Chanan Singh, and none of them including the two Sants had the requisite knowledge of Sikh scriptures and Sikh

polity and yet 10 million Sikhs all over the world expect them to do everything that is necessary for the religious progress of the Community. During the last three decades these S.G.P.C. leaders have abused and misused their powers and funds to such an extent that the eminent scholar Sardar Kapur Singh and I had to write very strongly and even bitterly on such issues as changing the four Takhats to five, declaring the S.G.P.C. President to be the Pope of the Sikhs during Lachman Singh Gill ministry, and the shameful Havan-kund drama, and other melodramatic stunts which brought nothing but humiliation to this brave community.

A couple of years ago S.G.P.C. started using vegetable ghee for *karah Prashad*, Sacramental offering for the Temple, while Yogi Bhajan has been using honey instead of sugar. These ignoramus leaders do not know that in his *Kahits* Bhai Gurdas, nephew of the third Guru of the Sikhs, calls it *Panchamrit* (sacramental offering consisting of five ambrosial ingredients). On this issue Sardar Kapur Singh writes in Sikh Review April 1972:

When the Punjab Gurdwara Act was placed on the statute-book in 1925 the main objective was to clean the Sikh Gurdwaras from managerial control of those whose commitments to Sikhism had become doubtful. The other motive which inspired these arrangements has been claimed to be the determination to keep Sikh holy shrines free from interference of the State. Those who have watched this experiment during the last almost half a century, have no illusions left either that the objective and the impulse have remained inviolate.

Sardar Kapur Singh argues in this article that in other religions like Christianity, the entire direction of the interpretation of the doctrines and exposition of theology as well as the ritual and ceremonial management of centers of religion has been in the hands of a class of specialists, specially ordained, exclusively trained and wholly dedicated to the cause of religion. But under S.G.P.C, says Sardar Kapur Singh, The Sikh Gurdwaras have become cesspools of vulgarity and corruption, and the low level to which the practice of Sikhism in these centers of religion has been reduced is a matter over which every sensitive Sikh sheds tears of blood. We may leave aside the manner in which the offerings and the funds of these Gurdwaras are utilized because what is here happening is just that which was to be expected in the circumstances we have ourselves generated. But it is the practices, the doctrines and the rituals of the religion that have been corrupted, vulgarized and degraded in a manner which holds

little hope for a return to regeneration and renaissance of religion unless the Guru helps us do it through some miracle that causes the gravest possible concern.

The Punjab government does not contemplate at all that those placed in control and management of the historical Sikh shrines and their endowments through an adult suffrage are competent or permitted to pronounce upon Sikh doctrines, Sikh theology, Sikh rituals and the foundations of the Organization of the Sikh Church. Yet only recently the gentlemen of the Gurdwara Committee of Amritsar have pronounced, through the pronouncement of unanimous voting, that henceforward there should be deemed five *Takhats*, Seats of Authority, instead of the four traditional *Takhats*. Now, however, the willful custodians at Amritsar have issued an ordinance that henceforth the *karah-prashad* at Harimandir Sahib and the *Takhats* under their control is to be prepared with hydrogenated oils and not with butter fat and thus the Sikh sacramental food has been degraded to the status of a *Nagpuja* (snake workshop of the Hindus in which such offering is made). Under what authority and for what reason has this open sacrilege of Sikh rituals been introduced?

There is nobody, not many, who understands the implication of these gross acts of perversion and degradation of Sikh doctrines and rituals which are daily being committed by those into whose hands we have foolishly entrusted the management and control of the Gurdwaras. There are not many who have the time or courage to protest against what is being done. There are not many who when appraised of this situation are prepared to shake off their lethargy and act in defense of the purity of Sikh doctrines and rituals. What the Guru has in store for the Sikhs and Sikhism He alone knows, (p 47-49)

In 1974 three gentlemen, Gurcharan Singh Taura, President of S.G.P.C., Mahinder Singh, Secretary of S.G.P.C, and Hukam Singh, President of the now defunct Singh Sabha Centenary Committee, were invited by Yogi Bhajan.

II

Gurcharan Singh Taura

Gurcharan Singh Taura, at present President of S.G.P.C, does not know English and during

his visit to the U.S.A. could not communicate with the American Sikhs except as Shakti Parwha says, "through the language of love, transcending all barriers." He could not question them nor could he read their journals and literature. There is a wide gap between the knowledgeable and practicing Sikhs and those cult followers of Yogi Bhajan who live in cloistered life in ashrams with un-Sikhlike names, Ahimsa Ashram, and Mahadev Ashram. The word *ashram* has been defined by Swami Janakananda Saraswati in his book *Yoga, Tantra and Meditation* as Workshop, the place where you find your kind of work. Gurcharan Singh Taura found it difficult either to reduce this gap or to please Yogi Bhajan without offending a large section of the Sikh Community in London, Canada, and the U.S.A. In his Communication with the American Sikhs he either used "the language of love" or responded as Yogi Bhajan desired him to do, but in his relation to Indian Sikhs he either artlessly avoided them or used his usual tricks of a politician.

About six years ago Gurcharan Singh Taura and Giani Bhupinder Singh (Ex-Head Priest of Golden Temple) got elected to Rajya Sabha (Upper House of the Indian Parliament) on the same day and virtually in the same manner with substantial support from Mrs Gandhi's Party. On the eve of the election the whole legislature group and Akali leaders assembled in Minister Balwant Singh's house. I was incidentally there and with me was also Bhai Sahib Randhir Singh's son, Bhai Sahib Balbir Singh. In that gathering it was a shocking sight to see quite a large number of these legislators entering Balwant Singh's living room and taking pegs and pegs of whiskey and rum. The then Akali Chief Minister Gurnam Singh, a confirmed alcoholic, came late and first prostrated before Sant Fateh Singh and moments later whispered into my ears that he and 35 Akali M.L.A.'s were revolting the next day against Sant Fateh Singh's group, and forming their own government with the support of Mrs Gandhi's party. Among the prominent who were to be with him, he counted Atma Singh, Ravel Singh, and Gurcharan Singh Taura. The next day this very thing happened. Balwant Singh saved the situation for Akali Dal and Taura knew which side his bread was buttered.

Late in 1973 Gurcharan Singh Taura gave a fiery speech on the martyrdom day of Baba Fateh Singh at Sirhind, where this youngest son and his older brother were bricked alive by the Mughal governor. Taura declared that like Mujib ul Rahman of Bangladesh, he would organize a *Mukti Bahni* (Liberation army) to fight against Mrs Gandhi's regime. I doubt if up to this day Taura knows the meaning of the Bengali word *Mukti Bahni*. When I informally asked a Congress Minister how they are reacting to Taura's *Mukti Bahni* threats, he replied,

"Only through such sham bragging heroism can he become hero in the eyes of the sentimental Sikhs and a most reliable tool in the hands of Mrs Gandhi." Although Gurcharan Singh Taura remained outwardly a strong supporter of Akali Dal, he struck a secret deal with Mrs Gandhi to be a pliable political tool in her hands in return for undeclared political privileges for him.

Jathedar Santokh Singh of Delhi who was the leader of Delhi Akali Dal promised Mrs Gandhi the same thing and stuck to his promises. I came to know of these details from Sardar Jogindera Singh, Governor of Raj as then, when I went to Rajasthan for research work in Jaipur Palace library on Guru Hari Krishan's life. While Taura was taken to task for striking a secret deal with Mrs Gandhi and meeting her without the permission and knowledge of Akali High Command, and started steadily retracing his steps, Santokh Singh of Delhi felt that Mrs Gandhi's dictatorship and tough attitude towards other Akali leaders was a golden opportunity for him to become an undisputed leader of the Sikh community. While other Sikh leaders were in prison for indefinite periods, he could build himself up as the right hand man of Mrs Gandhi. I sent a letter to Akali Dal High Command urging them not to surrender to Mrs Gandhi's coercive threats, and Surjit Singh Bamala who was cautiously conducting the agitation assured me that he would not stop fighting till all the political demands of the Sikhs were given. While Taura, who was sitting on the fence till he lost the Rajya Sabha election, shifted to the support of Parkash Singh Badal, Santokh Singh fell into the pit out of which he may find it difficult to rise again.

There is another enigmatic side of Gurcharan Singh Taura's character, which only he can explain. A very important member of S.G.P.C. who is currently in the U.S.A., for some time bears witness to the fact which Sant Fateh Singh narrated to me. Sant Fateh Singh had a special liking for Mahinder Singh and whenever he wanted to go into hiding or become anonymous, he quietly rested in Mahinder Singh's house, where he was looked after with special care and tenderness by his family. While the Head Granthi and all other Assistant Secretaries of the S.G.P.C. were retired at the age of 60, Mahinder Singh was given a favored and illegal treatment of serving beyond 60 years by Sant Fateh Singh. All the Executive members generally supported the Sant. But on this issue Gurcharan Singh Taura expressed such strong thoughts against this illegal extension that he registered his dissent and was the only member of the S.G.P.C. Executive who walked out of the meeting. Three days before Taura was to be elected President, after Sant Fateh Singh's death, I was incidentally at Amritsar for

research work. Ajmer Singh Akali Dal Secretary told me that Gurcharan Singh Taura had assured all the members of his group that the first thing which he would do after being elected would be to shunt out Mahinder Singh. The wily Mahinder Singh is still there at the age of 72 or more. He refuses to retire because he makes himself indispensable for every S.G.P.C. President who wishes to use Golden Temple and S.G.P.C. funds for self-publicity and not for religious literature. A President with different tastes and different character would not only have kicked him out but also held inquiries into all his misdoings. I am sure Taura has benefited greatly by keeping him illegally on the post for over a decade. Such things can take place only in a hopelessly unscrupulous organization like the S.G.P.C. which is stinking with such vulgar and naked favoritism and nepotism. The irregularities, the corrupt atmosphere, and utter disregard for office rules, and constitutional propriety, could be expected only from Sikh leaders like Gurcharan Singh Taura. His unethical and anti-Sikh activities reach a climax in his blind appreciation for every un-Sikhlike Tantric practice and utterance of Yogi Bhajan, and it is on his recommendation that Yogi Bhajan is alleged to have been given some privileged decoration of unusual nature by *Akal Takhat*.

If one reads the proceedings of the Rajya Sabha during the period in which Taura was a member of the Rajya Sahib (Upper House of the Indian Parliament) one will note that he has not given one significant speech in favor of any Sikh political cause. On the other hand, more often than not, he has generally voted with the Ruling party. There should have been an election of S.G.P.C. every four years, but Mrs Indira Gandhi gave Taura a free hand to continue, and build a fifth column for her support within the Akali Dal. She did not succeed because the rest of the Akali Dal rallied behind Prakash Singh Badal, Mohan Singh Tur and Sant Harcharan Singh. And this gentleman was the leading spiritual Authority, a dummy Pope, as projected by Yogi Bhajan, who came to the U.S.A. to do for Yogi Bhajan what he wanted them to do.

III

Giani Mahinder Singh

The word *Giani* from the original Sanskrit word *Jnani* means a "man illumined with the knowledge of God." In Sikh history one who was adept in expounding Sikh scripture was addressed as *Giani*. Those who preserved the oral tradition of expounding *Adi Guru Granth* as studied by Bhai Mani Singh from Guru Gobind Singh and interpreted to his students by him, were called *Sampardayik Kianis*. Giani Mahinder Singh belongs to another class of secular *Gianis* who cannot interpret a single page of Sikh scriptures correctly. They are neither respected nor popular in Sikh society. In terms of religion and ethics they are sure that even if God exists, he cannot prevent them from doing anything profane in the precincts of the Golden Temple.

Sardar Kapur Singh aptly describes the intellectual equipment of this class of *Gianis* to which Mahinder Singh belongs. He says that "During the recent years the term has been considerably devalued both literally as well as on a political level. The universities in the Punjab confer the academic degree of *Giani* on any person who passes through a cheap examination in the Punjabi language and literature, not necessarily the Sikh scriptures, and in post-Independent era, a Sikh is contemptuously referred to as *Giani* by the non-Sikhs with the twin object of denigrating him, as well as avoiding the formal courtesy of addressing him as Sardar—the courtesy title reminiscent of a period when the Sikhs were the rulers in this part of India." (*Sikh Review*, Jan 1974, p 59) Mahinder Singh's impropriety and unscrupulous attitude to all the staff members of his office, the Ragis, the *pracharaks*, and the citizens of Amritsar is well known. But the impression of Yogi Bhajan and his followers as expressed in their Journal is, "Mahinder Singh brought with him the true experiences of what Guru Nanak taught as selfless service. These experiences were communicated in such a way that it inspired all of the American Sikhs in a really profound way. All those who came in contact with him will remember him by his unswerving one-pointedness of mind and spirit of sacrifice in helping the Gurus message to reach America and in helping American Sikhs in their visit to the House of the Guru" (*Sikh Dharma*: Winter 1975, p 12). For this reason 3HO has sent him the title "Khalsa" and they address him as Giani Khalsa Mahinder Singh in their articles, thus denigrating the word "Khalsa" to the level of "Giani" of Mahinder Singh's type. I had the pleasant opportunity to see this certificate sent by Yogi Bhajan the day after it reached him. It

was in the files of S.G.P.C. for a couple of days, and then he removed it to his house as a precious gift from those whose interests he has rightly served. Yogi Bhajan told me on the phone, when I was in Yuba City talking to a 95-year-old Freedom Fighter Thakur Singh Tulli, that when Mahinder Singh retires he would appoint him Secretary of his Establishment in Los Angeles. But Mahinder Singh refuses to retire and I am sure that before he retires he will throw the whole Taura group into the ditch.

Mahinder Singh knows that the Ruling coterie of S.G.P.C. leaders act as a Feudal Clan and they consider public money of S.G.P.C. to be the fief of this coterie. The S.G.P.C. Journals which have specific purpose have become picture books to print all the pictures of Gurcharan Singh Taura, Mahinder Singh, Yogi Bhajan and other 3HO worthies. Many issues have been devoted to publish all the trash that is sent by Yogi Bhajan's secretaries and to malign his opponents and critics. The October issue of Gurdwara Gazette 1974 contains about 145 full page pictures of these gentlemen, shown being garlanded in different places. When people ask Gurcharan Singh Taura as to why he has not during his tenure published even 30 page biographies of the Founders of Amritsar and the Golden Temple, his reply generally is that he has no money for that purpose. But he has money enough to publish his own and Yogi Bhajan and Mahinder Singh's pictures on art paper to the extent of about 145 pages in one issue of the Gurdwara Gazette. The very thought of doing some genuine religious work is distasteful to them. We see in another magazine of S.G.P.C. articles written almost every month by Gurcharan Singh Taura. They are no doubt written for him by ghost writers, and he rarely takes the trouble to read them before and after they are printed. This practice has been going on in Delhi also, where one can see that Jathedar Santokh Singh is allegedly the author of more articles than any single author has been able to write in that period.

Gurdwara Gazette is virtually these days "Mahinder Singh-Yogi Bhajan Gazette." Of course Yogi Bhajan never writes. He talks and shouts. His secretaries to whom he has given much longer titles than any member of the British Royal Family, sometime write with the audacity which surpasses his. Premka is known as Mukhia Singh Sahiba Sardarni Premka Kaur Khalsa, American Administrative Director of Sikh Dharma Brotherhood and one of the first women ever to be ordained as Minister of the Sikh Faith. (*Gurdwara Gazette*, October 1974) Sat Simrin in this very issue of the *Gazette* calls herself, "Director of Public Relations and Director of Spiritual Education, 3HO Foundation, California" (p 80, 81). Expressing her special gratitude to Mahinder Singh for all he had done for 3HO and for all he was still doing, Sat Simrin Kaur says, "And to you dear Giani ji goes our love and gratitude for all you have

done and for continued dedication to the House of the Guru." (p 81)

Mahinder Singh is the second top religious and spiritual authority of the Sikh Panth whose spirituality sends 3HO people from Yogi Bhajan down to a chain of Directors and Mukhia Singh Sahinas into ecstasy. They are always prepared to do anything for each other. When birds of a feather flock together they always fly that high.

IV

Hukam Singh

Hukam Singh was an unknown lawyer who joined the Akali Dal and became a prospective successor to Master Tara Singh. The author strongly supported him and his English Weekly, *Spokesman* for a whole decade, because he was also misled into thinking that he would be loyal to the Sikh cause. Ever since the Ruling Congress Party offered him Deputy Speakership and then other posts like governorship of Rajasthan, his whole career, as far as the Sikhs are concerned, became an exercise in treachery and betrayal of the Sikh interest. Sardar Kapur Singh was the Sikh Representative member in the Parliament when Hukam Singh was the Speaker. He is better equipped to write about his attitude towards the problems connected with the Sikh Cause. When the Sikh community faced crisis after crisis under the Congress Regime in its home state, the Punjab and also in U.P., this gentleman, Hukam Singh, did not extend a word of sympathy or moral support for the people whose votes raised him from an unknown figure to those high positions. He maintained this treacherous silence for more than a decade and a half. Although he used to write me long letters of deep appreciation and various requests for support to him and his paper at least half a dozen times a year, he met me at Patna in 1966 as if he were a dignitary from some upper world, and I was still a writer and historian from this poor world called the Earth. He pitied me and I pitied the Sikh Community. When Mrs Gandhi's Regime told him bluntly that they had given him more than he deserved for helping them for their anti-Sikh policies, then like a typical political acrobat he became champion of the Sikh cause and a Titular leader of a Centenary Committee Celebration which was to begin in 1973 or so. He got the chance of his life to pose and act as a great Reformer, and Renaissance leader for two years in speeches at least, if not in actions. To his good fortune and to the misfortune of the

Sikh Community he neither reformed himself nor has he and his committee made any visible contribution in any field of reforms so far.

About a hundred years ago a Reform movement known as Singh Sabha movement made a significant contribution to history. S.G.P.C. decided to set apart 2 lakhs of rupees for the centenary and formed Singh Sabha Centenary Committee hoping that it would give them a face lift and remove at least some of their unpopularity. Hukam Singh, a friend of the President Gurcharan Singh Taura, was nominated President and himself became the Vice-President. Two rooms in the S.G.P.C. office were made the temporary Amritsar Office. Delhi Gurdwara Committee gave two rooms free and Rs 1500 per month for running the office in Delhi. It was expected that with so much money in hand they would at least publish the *History of the Singh Sabha Movement* and the complete works of Giani Dit Singh which could be published in one volume of about 500 pages. There was no doubt very convincing and unprecedented drum beating for forming Singh Sabha Committees in every town and every village, but Hukam Singh saw to it that no such committee was formed in Delhi or Amritsar, either because they did not like Delhi and Amritsar to be reformed, or because they were afraid of being seriously questioned by local people. Within two years they have published about 2,000 pictures of their own. The same Hukam Singh and Taura being garlanded across the table in as many places as they visited. They had money for all this. But they did not have money for 100 page biography of Giani Dit Singh. They did not have any money for any other useful production. They had money to reproduce disgustingly repetitive postures of their own faces. Any man could get tired of seeing his own face fifty to sixty times in the same official magazine, but not Hukam Singh and his Reformer companions. It was probably because it was the last chance of their life. They thought they are making history. But they were multiplying their follies.

In the very first meeting of the General Body constituted by them, Hukam Singh was taken to task and some members protested against his nomination as President. He expressed some sort of regret on his past performances and he was allowed one year. When on the next *Baisakhi* it was almost decided that Bhai Sahib Ardaman Singh of Bagrian was to be elected President, Gurcharan Singh Taura absented himself from the meeting, and the election was indefinitely postponed. When this was done Taura appeared on the scene, and everyone concerned understood the game. I was to deliver a lecture in the precincts of the Takhat Kesgarh Sahib. Bhai Sahib Balbir Singh, son of Bhai Sahib Randhir Singh who was to attend

the meeting, was kept out of the decision-making meeting.

At the end of two years Sardar Jogendra Singh, Chairman of the Delhi Gurdwara Committee, wrote to Sardar Hukam Singh that a Centenary generally lasts; only one year. They have been carrying out their work for two years, and yet the Committee that had given them premises and money does not know what has been achieved. So he firmly asked him to vacate the premises of Rakabganj Gurdwara immediately and he asked his office to provide any funds to him. Soon Hukam Singh and his drum-beating organization had to move out lock stock and barrel, and Hukam Singh Taura's Reforms and Renaissance ended there. And this Hukam Singh was the third spiritual authority that traveled all the way from India to the U.S.A. to give patronizing blessings to Yogi Bhajan on behalf of the whole Sikh Community. How did he claim to speak on behalf of the whole Sikh Community, I still cannot understand. The Singha Sabha Centenary Presidentship to which he and his friend Taura nominated themselves. This did not entitle him to any such spiritual authority which is reflected in his hastily written circular letters on July 5 and July 18, 1974 glorifying Yogi Bhajan and roundly abusing his critics. I do not know the details of the activities of the critics but this chapter will reveal that all the recommendations of Hukam Singh and Taura about the activities and spiritual status of Yogi Bhajan as a Sikh in the West were patently false and misleading.

V

The Sikh Pope and Sacrilegious Decorations

When Yogi Bhajan invited me to dinner in a Chinese Restaurant in Washington along with Dr Shamsheer Singh of the World Bank and Professor Balwant Singh of Lewisberg University, he lustily described how he presented Gurcharan Singh Taura as the Pope of the Sikhs. He told us that while attending an open air party some clouds appeared and there was some possibility that it would rain. Yogi Bhajan unexpectedly announced to the American visitors that it would not rain because the Sikh Pope was in meditation and praying that it may not rain. He asked the Sikh Pope (Gurcharan Singh Taura) in Punjabi language to behave and act as if he were in *samadhi*, which he did as best as he could, because the only time the Akali leaders go

into *samadhi* like posture is when they doze or go to sleep. It must have been a hard exercise for Gurcharan Singh Taura even to act like this. While before 1945 I had the good fortune to see almost all leading Akali leaders saying their prayers regularly, after the partition of the country I have not seen any Akali leader praying or even worshiping even in the precincts of the Golden Temple. But I have seen them drinking wine, indulging in sacrilegious talk and revelry even in the Panthic meetings where the fate and future of the Sikh Community was to be decided. But here it appears Taura had no choice. He closed his eyes and acted as a Sikh Pope with some miraculous powers. Providentially or expectedly it did not rain. When the Americans rushed forward to thank him and question him, Yogi Bhajan whisked him away from there. There were one or two more stories which he told showing how he handled and conducted the Sikh Pope (Taura) not as a person but as his showpiece. In gratitude for all this Hukam Singh and Pope Taura circulated letters praising Yogi Bhajan and glorifying Yogi Bhajan and all he did in their 35 days conducted tour in the U.S.A. and condemning his just or unjust critics. Even in London U.K. Akali leaders told me that as long as Yogi Bhajan was with them it became impossible for them to talk to Taura, the Akali leader. In one of the letters glorifying Yogi Bhajan, Hukam Singh writes, "The S.G.P.C. appreciated the work done by 3HO and the *Akal Takhat decorated the leader as Singh Sahib Harbhajan Singh Yogi and recognized him as the Head of the Sikh Dharma Mission in the Western Hemisphere*," (Letter signed by Hukam Singh Taura dated 18 July 1974) The strangest thing about this letter is that Hukam Singh signs it on the top and the Sikh Pope Gurcharan Singh Taura signs below.

Yogi Bhajan's version of his titles and decorations is as follows: (1) In the March of 1971, Yogi Bhajan was ordained as Minister of Divinity for the Sikh Dharma by the highest Seat of Authority in the Sikh Religion, the Holy Akal Takhat (which means Guru's Throne) at the Golden Temple in Amritsar, in India. At that time *he was granted the authority to ordain others as Ministers and to perform the Amrit Ceremony which is the sacred ceremony of initiation into the Khalsa, the Brotherhood of the Pure Ones. He is the only Sikh Minister thus empowered outside of Amritsar. (Beads of Summer, 1972)* (2) He (Siri Singh Sahib Harbhajan Singh Yogi) was presented with the title and responsibility for serving as the *Chief Religious and Administrative Authority for the Sikh Dharma in the Western World. He has been thus empowered, to instruct and initiate new members into the Sikh Dharma, to instruct and ordain Ministers of Sikh Dharma, to perform marriage ceremonies and to*

administer final rites, as well as to organize and give the proper form to Sikh Dharma throughout the Western Hemisphere by serving as a Guide to determine policy and to assist people in understanding and abiding by the instructions of the Gurus, as conveyed through the Siri Guru Granth Sahib. (Sikh Dharma Brotherhood, Winter 1975)

These three statements if true have been the most irresponsible, and sacrilegious acts of S.G.P.C. of which even the S.G.P.C. Executive members are ignorant. No document or resolution thereof has ever been published in the Gurdwara Gazette in which all resolutions of S.G.P.C. and all statements of Robes of Honor should be given: Hukam Singh and Taura say in their letter that he has been given the title of Singh Sahib Harbhajan Singh Yogi. May I ask Hukam Singh and Taura the following basic questions on this issue:

- 1) Since when has S.G.P.C. started giving "Singh Sahib" and "Yogi" as the titles to Sikhs? How is the ceremony performed and what are the qualifications for such titles and authority which Bhajan claims to have acquired so cheaply?
- 2) Every Sikh who is a baptized Khalsa can act as Minister for joining the Five who impart baptism, or to perform marriage ceremonies or the last rites of a person. For the last three centuries no special certificate or title was necessary to perform these functions. How is it that a special certificate was necessary for Yogi Bhajan? Was it that it was to be given to a Yogi and not to a practicing Khalsa? (3) As far back as 1905 baptism and other ceremonies were performed among Sikhs and non-Sikhs by Sant Teja Singh in the U.S.A. and U.K., and ever since then baptism, marriage rites and last rites are regularly performed in about a hundred Sikh temples in the U.K. and about the same number in the U.S.A. and Canada. When these functions are being already performed according to Sikh traditions, in this country for the last half century, where was the necessity to give him any such special authority or permission?

The words Sant (Saint), Bhai Sahib (Revered Brother), Singh Sahib (Exalted Sikh Divine) are honorifics which cannot be used as titles. They are used as a mark of respect. Bhai Sahib Vir Singh and Bhai Sahib Randhir Singh never received the title from Akal Takhat and they never used it themselves. It was reverently used by people who addressed them. The eminent Saint Baba Sham Singh who performed Kirtan (Hymn Singing) in the Golden Temple for 75 years was respectfully called Brahm Giani (a saint fully illumined by God's vision) but he never permitted people to call him like that. He would say call me: *Ghulam* Sham Singh (Slave Sham Singh) because

I am a slave of Guru Nanak.

I appeal to 10 million Sikhs all over the world to raise their voices and demand an open inquiry into these perfidious deals which were carried out by Gurcharan Singh Taura, Mahinder Singh and Hukam Singh under Five Sikh Divines who are not the servants of S.G.P.C. or any other organization. Inquiry should be held on the following issues which involve very serious historical and theological problems, and which if left unanswered will cut at the roots of all Guru Gobind Singh did to create the Khalsa as free democratic people that cannot be controlled or made a fool of by any self-styled spiritual authority.

- 1) The word "Singh Sahib" is an honorific only for the Jathedars of Four Takhats and the High Priest of the Golden Temple. The person must be a baptized practicing Khalsa Sikh, and he is questioned by Five Sikh Divines about his moral and spiritual life before he is posted. There is formal ceremony of installing him Granthi which I watched once. How is it that Yogi Bhajan who neither keeps Rehat nor is competent to join the Panj Pyaras (Five Sikh Divines) for any ceremony was given this title which Hukam Singh calls a decoration while Yogi Bhajan claims to be the "Chief Religious and Administrative Authority in the Western Hemisphere." He has added the word Siri to it and he has started distributing this title with the additional prefix Mukhia Singh Sahib to every Tom, Dick and Harry he considers competent to serve him blindly. The Singh Sahibs who posted as Priest must be able to interpret the Sikh Scriptures and explain history according to the traditions of Suraj Prakash and Gurbilases (traditional historical works of great merit). Neither Yogi Bhajan nor the American Singh Sahibs ordained by him can interpret or even understand the Sikh scriptures. He is disposing of them as cheaply as he got it.
- 2) When Yogi Bhajan was given a Robe of Honor in 1974 in the form of Hukamnama (Letter of Blessings) he is addressed only as Bhai Sahib in it. If he had already received the title of Siri Singh Sahib from Akal Takhat why was it not added to that letter?
- 3) If in 1971 March Yogi Bhajan had already been made the only Spiritual Authority outside Amritsar, and Administrative Chief of the West, why then was it necessary to give him a Robe of Honor in 1974?
- 4) These gentlemen who are alleged to have given this Ecclesiastical title only to Yogi Bhajan, and further freedom to create an Ecclesiastical hierarchy of his own in

3HO, probably to impress the American Government that as Head of the Sikh Church he is entitled to tax exemption, then may I ask them who is the Spiritual Authority of this kind for the Eastern Hemisphere?

Yogi Bhajan cannot read or interpret Sikh scriptures. He does not live according to the Rehat of the Khalsa (that is the Khalsa Code of Conduct), and this fact can be put to test if he presents himself before the Five Sikh Divines at Takhat Patna Sahib or any holy place free from the perfidious and profane management of corrupt men like Mahinder Singh and his boss Gurcharan Singh Taura. He should be questioned on all the un-Sikhlike Tantric practices of Adi Shakti worship, his image worship as Tantric and Sikh guru, his distortions of Gurbani and Sikh history and his open insult to Guru Gobind Singh, and ego-maniac claims he has done more than Guru Gobind Singh.

- 5) Most of the un-Sikhlike practices of Yogi Bhajan and his Shakti Cult worship was clearly recorded in his magazines published before Hukam Singh and Taura came to the U.S.A. These gentlemen should be hauled before the Takhat Sahib and questioned as to why they failed to study his published literature before they announced blind support to all Yogi was doing and thus deliberately misguided the whole Sikh community.
- 6) All these leaders saw with their own eyes that Yogi Bhajan was distributing religious honorifics like hot cakes, and even Mahinder Singh was given the title Khalsa. This was nothing but a sacrilegious game to build a hierarchical Church of his own with Khalsa appearances and some Sikh practices but Tantric techniques and practices. And yet they pretended to believe that there was nothing wrong with these practices. The whole of the Adi Granth loudly condemns Tantric practices, the Shakti Cult and Shakta Mat, and yet these Spiritual authorities from Amritsar and Delhi ignored this. Either they do not know anything about the doctrinal aspects of Sikh scriptures or they just ignored it as a permissible religious transgression which they are authorized to bypass.
- 7) No single person can baptize or ordain any one. Yet Yogi Bhajan

claims that for the first time in Sikh history he has been given this authority from Akal Takhat. The Sikh Community is entitled to know who committed this unforgivable, treacherous sacrilegious act.

- 8) Time and again he has claimed in his Journals that the meditation techniques which Guru Nanak brought to this earth were forgotten by the Sikhs after Guru Gobind Singh, because the Sikhs were busy with survival for existence, and according to him lost their meditation techniques, and their spiritual moorings. Only he reclaimed those mystical techniques and practices from the Tibetan Lama Lilan Po whose whereabouts and monastery are not known to anyone except Yogi Bhajan and he will never tell. And he did not impart these techniques to the Indians, but he has reserved these Tantric lollipops acquired from Lama Lilan Po only for Americans of 3HO. It is after Guru Gobind Singh, in the 18th Century, that we produced some of the greatest martyrs, the greatest mystics, saints and seers. It was the most glorious period of our history and this ignorant man makes it the spiritually dark period of our history. And yet this man who makes fun of our history, ridicules the whole Sikh community having lived in darkness for three centuries, distorts Sikh scriptures and does not know the ABC's of Sikh mysticism and mystical techniques, has been given according to Hukam Singh and Taura the rare title of Singh Sahib and Minister of Sikh Dharma in the Western Hemisphere.

9) No Sikh Temple, no Sikh Religious Society or Organization, no Sikh Congregation was consulted whether this man deserves to be made the Sikh Archbishop of the Western hemisphere; and no Sikh Organization has been informed as to what are the implications and powers attached to this title which has not been given to any person who is not a Khalsa in mind, body and Spirit, and who does not live according to the Code of Conduct of the Khalsa.

These are matters of national and international importance to the Sikhs on which rests the sanctity of our faith and the authenticity of our history and doctrines. It is absolutely essential that a high level inquiry should be held first into the misdoings of Gurcharan Singh Taura, Hukam Singh and Mahinder Singh, who are directly and indirectly responsible for the whole ugly situation in which innocent and very sincere American seekers of Sikhism have been left in the wilderness. Yogi Bhajan's utterances which are repeatedly printed and accepted by American Sikhs as gospel truth should be questioned. His Shakti worship, his attempt to misuse and mix up Sikh Sacred mantras with Tantric practices is a sacrilegious act for which he should seriously be questioned by knowledgeable Sikh divines who are outside the

political influence of these treacherous and corrupt politicians who are responsible for all this state of affairs. If they had the moral courage to avoid being corrupted, or if they themselves had the requisite knowledge, experience and insight into Sikh doctrines and traditions, they could have put a stop to it and prevented Yogi Bhajan from doing such irreligious activities in the name of the Sikh religion.

Chapter 7

Call to Truth and Authentic Sikhism

Truth, these days, is as scarce,
As food in famine;
Falsehood alone prevails.
The sins of dark age,
Have blackened every face,
And men have become devils.

Guru Nanak: *Asa-di- Var*, 11:1

Truth is Truth to the end of Reckoning.

Shakespeare

I

The American Sikhs

Many individuals and groups of Europeans and Americans have been coming to India and have met me at Delhi and Ludhiana. Some have stayed for months with me to know something about Sikhism as students of Comparative Study of Religion. In October-November 1975, just before I left for my Guru Tegh Bahadur Lecture in Albert Hall, London on January 3, 1976 about 80 American school teachers met me in four batches of 20 each and tape recorded on the average 2-3 hours of lectures and discussions. Most of them were from Los Angeles, and to my surprise they did not know Yogi Bhajan. They recorded their names and

addresses in the Visitor's book of Sis Ganj Information office.

I also got an opportunity to address 3HO American Sikhs thrice during their short visits to India. I do not doubt the sincerity of anyone. Some of them however frankly expressed that they came primarily for Yoga and their interest was mainly in Yoga, about which they were quite confused. But most of them had a good insight into Sikhism and were anxious to be keen students of this religion. Their main difficulty has been that they neither get requisite religious literature, nor do they have knowledgeable teachers. Yogi Bhajan, their Spiritual Authority, knows next to nothing about Sikh history, scriptures and techniques of Sikh mystical practices, and the impostor Reformers like Hukam Singh Gurcharan Singh Taura, and Mahinder Singh who were able to use their political and official influence to get him undeserved titles, perhaps know still less. No other knowledgeable person who comes to the Ashram is allowed to address them.

Under these circumstances the only source of information for these helpless American Sikhs is Yogi Bhajan. As Yogi Bhajan has so little to teach and so many irrelevant things to talk about, the young men find the path so easy and simple outwardly and so romantic inwardly. The moment they wear the white dress of the Ashram they become not only Sikhs but also get the title of Khalsa. But so far as understanding the actual practices of Sikh mystical path is concerned Yogi Bhajan has not taken them far beyond getting up early in the morning and wasting more than half the calm hours of dawn doing such Yoga exercises, which are quite unrelated to Sikhism and the manner in which 3HO people practice and preach Tantra they are dangerous to spiritual life. And yet this getting up early in the morning is with them a boastful stick with which they often try to beat the Indian Sikhs to humiliation and sense of guilt, and thereby pose to be superior Sikhs, white in appearance and white in dress and stiff as starch in arrogance.

Among the men leaders there are few Ashram leaders whose arrogance has hurt many people just because they wield a special power in 3HO machinery and are sure of the backing of Yogi Bhajan. They have the erroneous impressions that the titles and hierarchical positions they have acquired have given them a special position in the whole Sikh Community. But let me tell

them that in the eyes of intelligent sections of the Sikh Community who live and practice Sikhism, these titles and positions given by Yogi Bhajan are not worth two cents. In Sikh history they would be looked down upon as Religious Clowns in the 3-HO circus of Yogi Bhajan.

There is a coterie of women leaders in 3HO (about 3 or 4 only) whose haughtiness and ability to insult other Sikhs critical of Yogi Bhajan's Cult surpasses that of the men folk, and they are inseparably close to their Master as Secretaries attending him round the clock. They are all unmarried and are perhaps expected to remain so.

Besides these haughty men and women there is a galaxy of young men and girls in their middle or late twenties, whose devotion to Sikhism is remarkable and who have a great potential for the future. They have a genuine urge for true knowledge of Sikhism, and in my presence one of them, Ram Das Kaur performed the *Ardasa* with a fervor seen only in very devout Sikhs. Given the opportunity to turn their back on Tantric rubbish which they learned from Yogi Harbhajan and be properly trained and educated in Sikh history and Sikh meditations and humility, these young men and women can really work wonders. But left to themselves or to Yogi Bhajan's 3HO they will reach the end of the tether when they will have to decide which way to go, and how to get out of the cult-machinery which would consume their youth, their spiritual aspirations, their labors and their inner faith.

Their interest in Sikhism is genuine, and if they, along with some sincere leaders are trained in the proper way they have a great future for themselves and for the Sikhs in U.S.A. It is quite possible that some may emerge as capable leaders to play some significant role at the national and international level. At -present, with all their talent and all their sincerity and faith they are expected to act like the proverbial frogs in the well, who had the audacity to tell the frog from the sea that the sea could not be larger than their well. This is the way Yogi Bhajan has trained them to live, and his fears are that the water of his own well has started drying up.

There is a psychology of various types of converts, and in 3HO we find all types of them. There are some converts who go into a religion with some ulterior motive quite other than a moral and spiritual transformation of their whole being. Their objective is sometimes to extend their social importance and use the religion of a Cult for enhancing their profession. When they do not succeed they fall back into acts of apostasy and even oppose the religion one way or the other. In England Mrs Pamela Wylam became the most popular and respected convert to Sikhism, and after baptism took the name of Manjit

Kaur and became Editor of the Quarterly Sikh Courier, although she was not much of a good writer. I was shocked to see her smoking in the World Faith Congress session last year, and even writing articles very damaging to Sikh doctrines by suggesting that it is not necessary to have turban or hair and beard to become a Sikh. This should be an eye opener to all Sikhs. Both her English name Mrs Pamela and Manjit Kaur generally appeared as Editor in Sikh Courier. Now we have only Manjit Kaur.

There have been other converts who devote all their lives to Sikh Faith. Sant Lakhbir Singh was a Muslim convert to Sikhism who became a great missionary saint and was a close companion of Bhai Vir Singh. Giani Gian Singh gives the names of about 250 converts to Sikhism, the dates of their baptism and their addresses during his life time. Only those who are totally committed to Sikh Faith and have taken a vow to stick to this faith are likely to last as true Sikhs. But here the tragedy is, that Yogi Bhajan made it clear to me at his Washington meeting with me, that he was primarily teaching Tantric Yoga and Sikhism is for him only an offshoot of his Tantric Cult. But many American Sikhs have been expressing the opposite views. They are eager to take up Sikhism as their main study. But I wonder how they can do that as long as they are part and parcel of Yogi Bhajan's 3HO System. Over 95% of the 3HO Sikhs have still retained their American names in official civil records. Even though they have been calling themselves Khalsa and Mukhlias, their names in American Civil and Judicial records are still their old Christian and Jewish names. Every baptized Sikh gets his new Sikh name changed in records within a month after the baptism, but even the leaders of 3HO have not got their names changed to those of Sikh Faith all these years. This duplicity throws a serious doubt on the long term intentions of those who are still practicing Sikhs in 3HO network.

It is in the context of these factors that I wish to make some vitally important suggestions first to American Sikhs, then to Yogi Bhajan and then to the Uncommitted generations of Sikhs all over the world concerning their responsibility.

- 1) Any holy man, real or impostor saint or guru, who makes claims to Messiah type innovations and prophetic postures has no place in the Khalsa Panth (the Universal Sikh Community) even if such a person builds a flourishing Cult of his own. Such a person will always be treated as an un-Sikhlike outsider by Sikhs everywhere.
- 2) Saints, seers, theologians, scholars no doubt render great help to all seekers and in the absence of organized teachings of theology and Sikh philosophy, such help is always

necessary, but it should be clearly borne in mind that all such teachers are helpers on the road to the ultimate Goal and should not be treated as Spiritual Fathers, Guides, gurus, with a galaxy of Spiritual Mothers and Brides. Such holy men have no place in Sikhism. Whenever such cults have appeared in Sikh history deriving partial inspiration from Sikh scriptures they have been blown away by the winds of trials and the storms of cultural and political challenges.

- 3) Sikhism is a Path and each Seeker and pilgrim must travel towards authentic knowledge and experiences set down in the Scriptures and historical experiences. Human teachers are necessary at all levels but no one human Teacher is to become the Spiritual Guide and the Master.
- 4) No holy man or saint is to be judged by his holy robes, false religious titles, given to him or acquired by him by hook or by crook. He must be judged by his virtues of saintliness, of renunciation of material pleasures. He must be judged by his humility, charity, generosity, compassion, and by his contribution to society and history. The greatest quality of saintliness in a Sikh is that he should not put on any saintly title nor take pride in being called Sant ji etc.
- 5) While religious minded Sikhs should dress in a sober way, no dress and no color is a particularly holy color. Any color patronized by a Cult and any particular type of dress put on by these cults is likely to become an object of derision if the cult becomes unpopular for some reason or the other.
- 6) Lastly, let me make it clear to all these young Americans that those who have become Sikhs because of Yogi Bhajan and for the sake of Yogi Bhajan can never become true Sikhs, and they can never achieve the real spiritual gains of the Sikh mystical path and faith. If they want to swim or sink with Yogi Bhajan they should seriously try to think individually and collectively what their future is likely to be. But if they are committed to Guru Nanak-Guru Gobind Singh they have all claims on the Sikh Community all over the world to help them and stand by them. The Sikh Community will certainly do so.

A Word to Yogi Bhajan

No one should know better than Yogi Bhajan that I have been his much better well-wisher if not admirer, than anyone else in U.S.A. except of course his personal paid secretaries or those of his followers who admire him without understanding him, and slave for him without

being sure what they are getting in terms of ethical and spiritual gains. My relations with him have always been cordial and more humane than perhaps his relations with his father, mother, wife, brothers and sisters. Some of the leaders of the Ashrams have offered me genuine warmth and affection, because of the keen appreciation they have for my books, and the younger generation of the inmates of 3HO have been very generous in showing their affection and desire for more religious literature. I was really touched by the inquiry by a sincere 3HO seeker running a small ashram about the books that are in the press in India. I do not know how he came to know about them.

There are some prominent Sikhs in U.S.A. with whom Yogi Bhajan has embittered his relations, by his incurable arrogance and pride of having amassed so much wealth and successfully fooled the Akali leaders. He has proved too clever for them.

There are some Indian Sikhs in U.S.A. and Canada who are Sikhs in name only, and because the Sikh temple forums give social prestige locally, they fight for power in these religious societies. They consider themselves Sikhs only because they carry Sikh names and Sikh family background. Otherwise most of them are as far away from Sikhism as an atheist is from God. In their own way they carry on a hate campaign against Yogi Bhajan, mostly at their dinner tables. I call them Cock-tail Sikh leaders of U.S.A. Some of them have formed International Punjabi Society, which has never cared or worked for Punjabi language, culture, Music and literature, and is therefore generally known as Punjabi Sharabi Society (Punjabi Society of Drunks) in U.K. & U.S.A. I was shocked to find that the grand-children of the gentleman who founded the society on his visit to the U.S.A. cannot speak Punjabi. The faith of these cock-tail leaders in Sikhism is very superficial. While staying with some of them I felt that I was staying day and night in a British Pub open only for a particular class of people. In spite of my best efforts they would never enter into serious discussion. They did not know that their glass houses and pyramids of sands which they were building to match American style of living did not interest me. What worried me was their spiritually barren hearts, their morally static lives, their mansions and wealth were dragging them away from the sunshine of life into the dark valley of death. Yogi Bhajan at least talks of religion to his followers on a better plane. Although he himself swings between Angels and the Devil, he has persuaded many to take the spiritual path of his own brand.

With all that, I have met about 30 young Americans who are devoted students of Sikhism, eager to study only Sikhism. They have virtually given up Yoga. But when under orders from Yogi and his Ministers I note that they are practicing things which Sikhism has completely

rejected and using Sikh mantras like *Satnam* for obnoxious Tantric practices, their ignorance hurts me. I blame Yogi Bhajan for misleading them away from Sikh techniques of meditations, and taking them further and further away from Sikh mysticism.

In Washington Yogi Bhajan told me that for him Tantric Yoga was the primary thing and Sikhism for him was merely an offshoot of his Tantra. This should awaken to their senses those morally blind politicians who were instrumental in getting him titles from *Akal Takhat*. It is in the nature of Yogi Bhajan not to listen to the voice of wisdom coming from others if it comes into conflict with his cult teachings. I warned him, in my Washington meeting with him, that the Tantric techniques he is teaching and practicing lead a person to self-destruction as soon as he loses the balance between life of the Spirit and life of the Flesh and Sex. The Western reader can understand better what I mean if he understands Tantra in terms of Marlowe's or Goethe's Faust. Yogi Bhajan is a Sikh by birth and still carries with him considerable sense of belonging to the Sikh Faith. But I have come to the conclusion that he is a Faustian character without the intellectual and Occult equipment of Dr. Faust, nor perhaps does he have Faust's courage to retrace his steps. Ever since he has started proclaiming in speech and writings that he has done more than Guru Gobind Singh could do, and that Guru Gobind Singh has wrongly planted the seed of the Khalsa which he is trying to correct, he seems to have lost his mental balance. These are sacrilegious statements which no Sikh on earth can ever tolerate. Only the S.G.P.C. leaders who have sold their consciences could read these things in his journals and not only keep quiet, but perhaps invite them for more honors this year. He believes he can either cajole, or mislead or scandalize anyone he likes so long as these Akali leaders are with him. In the end I must make the following useful suggestions which can help him to preserve the good Yogi has done, and do some good to himself and those who are close to him:

- 1) Some men can fool some people for some time, but they cannot fool all the people all the time. He has successfully created a confusion about Tantric Yoga and Sikhism as being complementary and related in the minds of many ignorant Indian Sikhs and his American followers, but this darkness cannot prevail for long. People are bound to know the truth and revolt against the evils of this hodge-podge cult.
- 2) If the same man can be the Imam of Jama Masjid (Mosque) Delhi and the Golden Temple of the Sikhs in Amritsar then, Yogi Bhajan can also be a Mahan Tantric and a Sikh Spiritual Leader with the longest inauthentic titles. But if it is foolish and impossible to conceive that a man can occupy high Religious positions in two entirely

different disciplines, then what Yogi Bhajan claims to be is absurdity of the first order. The sooner he stops making fools of his followers and ignorant Sikhs, the better for him. Such a deceptive posture puts into peril the sanctity of two different religious traditions, and by the very nature of this inconceivable and impractical claim he exposes his insincerity, duplicity and perfidy to at least one of the disciplines, if not to both. The Sikh Community cannot tolerate it for long, and the American Sikhs will reject it as soon as they come to know the incongruity of the whole theatrical posture kept up by false publicity and mythical anecdotes of his self-deluding spiritual achievements.

(3) Yogi Bhajan must bear in mind that he could get the title of Spiritual Leader from people who were not either competent or authorized to do so, but he cannot justify that claim without even learning the language of Sikh scriptures and reading or understanding them. He can distort history in the eyes of American followers, but he cannot make these lies an acceptable history of the Sikhs. Americans have much better reading habits and insight into the spirit of faiths. They will sooner or later find the truth and condemn his fictitious spiritual postures invented for them. He can distort doctrines, but the true seekers of mystical experiences will find them in good time and in the proper manner. He can proclaim his Tantric techniques and asanas to be a path to the spiritual heights of Sikhism, and thus lead them away from real Sikh meditation techniques and worship, but for how long? He can call pineal glands the *dasam duar* (Tenth Seat of Consciousness), and pituitary glands the cesspool of nectar, and even relate them to *Gurbani* (the Guru's hymns) by distorting the scriptures, but he must know the price one has to pay for such sacrilegious acts and distortions both in the Courts of this world and in the Court of the Almighty and All-Seeing God. I hope Yogi Bhajan will seriously consider these things and choose One Path and the Right Path. If he has somehow sailed in two boats with one foot in each, it does not mean that he can avoid sinking both the boats for long. The contradictions and absurdities I have pointed out in the book are worthy only of the Grand Academy of Lagado in Swift's *Gulliver's Travels*, besides the 3Ho Ashrams.

III

An Appeal to the Enlightened Sikhs of Uncommitted Generation

From my boyhood in the thirties up to 1945 I saw a generation of Sikh leaders, saints, missionaries and seers who never told a lie, never compromised with oppressive Rulers and anti-Sikh political parties. Political leaders like Baba Kharak Singh, Amar Singh Sher-i-Punjab, Kartar Singh Jhabbar, and saints like Bhai Sahib Randhir Singh, Akali Kaur Singh, Sant Sunder Singh and Sant Gurbachan Singh Bhindran, Ragi Hira Singh, Bhai Vir Singh, Kalian Singh Nabha represented the true spirit of Sikhism in various fields of activity.

In the late forties and more so after the partition of the country in 1947, the fate of the Sikh Community appears to have remained exclusively in the hands of blind and deaf forces which heeded neither cries of warning nor loud protests and entreaties. Thinking that the present leadership is genuine heir to these great men of the thirties and forties, both politically and spiritually, the Sikh masses have always given unqualified support to Akali Dal and the S.G.P.C. as a Sikh Institution and Custodian of historical shrines. The Sikh people have never cared to notice the moral degradation and the spiritual decadence that has crept into them. Whenever they have invoked the sacred name of the Panth (Sikhs as a Nation) for any political cause, the farmers have left their ploughs and the artisans threw away their tools to suffer imprisonment, torture and even death for the Sikh cause without ever seeking any reward or recognition. But our selfish and short-sighted leaders did nothing beyond seeking comfortable ministerial posts and seats in the Parliament and State legislatures, and then completely forgetting the people till the next election.

In the last thirty years these so-called Panthic leaders have willfully and callously killed something most precious in the hearts and souls of the people, young and old. They have neglected talent, shunned and isolated genius, driven creative intellectuals and scientists out of the country, destroyed Sikh studies and genuine missionary work, and converted paid missionaries of the S.G.P.C. to political scoundrels to do dirty propaganda for them. They are ambitious men lacking political education, social culture, and integrity of sincere leaders. They are men with withered hearts and souls, but always ripe for empty ambitions, and for vanity, its necessary associate.

A voter of the S.G.P.C. found drinking wine is disqualified and not permitted to vote, and a member who is found drinking after election should be dismissed according to law. Yet many

Executive members of this supposedly Religious Organization, and even top leaders, drink wine like fish openly, and yet they are sure that no one dares to dismiss them because they provide money and regional backing to Akali Dal. It is no secret that Akali Dal, which has claimed to be the Panth and the Panthic party, is more of *Sharabi Dal* than an Organization of devout religious people or enlightened men of integrity, and the few that are religious do nothing to improve or to eradicate this evil.

These Akali Dal leaders running the S.G.P.C. have not produced one readable biography of any Guru, not one good book on history or Sikh theology. They have not been able to print a correct version of *Adi Guru Granth and Dasm Granth*. The *Akal Ustat* and *Bachiter Natak* printed by the S.G.P.C. has hundreds of errors in the printed text. Even for these they have used the worst paper and the worst printing material. For printing their own pictures and nonsensical material they use the best art paper. They have not been able to publish any source book of our history which the Singh Sabha movement printed even during the last decade of the nineteenth century. In every city I have visited in England and the U.S.A., and in every home I have stepped in, the hypocrisy, the duplicity and perfidy of these people has been the subject of discussion. Everyone asks how long will these things go on? How long will God-fearing and decent people tolerate these things? After being repeatedly deceived in our dearest hopes and most cherished aspirations, everyone is fed up with their deceptive leadership. They have wasted tons of money on four centenary celebrations and are preparing to celebrate two more and repeat the colossal drama of waste and enhancing their self-importance.

These S.G.P.C. or basically Akali Dal leaders have rationalized their techniques of corruption, both moral and spiritual. They have made legitimate their irreligious living and practices in the holiest of the holy places, the Golden Temple area. They have so far concealed their unethical behavior and ignorance of Sikh traditions under the cloud of political passions and unfulfilled aspirations. For thirty years they have never been clear as to what they want to achieve and how they would achieve what they aspire to achieve. None of them has ever been wholly committed to the ideals of Guru Gobind Singh so far as I know, and so far as the public knows them. While history rushes on and the world moves on making one hundred years of stride every twenty-five years, we have allowed our religion and political destiny to be shaped or rather misshaped, downgraded and dragged down the road of humiliation. The heroism of our people in making political protests successful is always blunted by the selfishness, greed and cowardice of our leaders. The devotion and dedication of our people is matched only by

the grasping mentality and political stunts of our leaders. People are helplessly waiting for an alternative leadership and the day of deliverance from them.

But for the folly of approving blindly everything Yogi Bhajan was doing openly or under cover, everything he was writing, no matter how anti-Sikh, absurd and sacrilegious it was, and decorating him with titles never known in Sikh history, and repulsive to the mind of every knowledgeable Sikh, Yogi Bhajan might have been a different man. He could have been persuaded to give up all un-Sikhlike and evil practices, and to either preach Sikhism or leave Sikhism and go ahead with his Tantric stuff. They could have even done much greater service to Sikhism if they had picked up about thirty to fifty young men and women and given them proper religious education in Sikh scriptures in India. Many of them are eager to go to India to learn and study the Sikh scriptures. But so long as Gurcharan Singh Taura is the President and Mahinder Singh is the Secretary, Yogi Bhajan considers the S.G.P.C. to be a sub-office of his Los Angeles 3HO. He and his arrogant secretaries can write admonitory letters to the S.G.P.C. of the type published in *Spokesman* of Hukam Singh in May this year, a copy of which was given to me to show how they can command and issue mandates to these leaders, as Spiritual authorities. In an Editorial note Hukam Singh, who has printed a part of the letters writes that the rest is unprintable, because it was obviously abusive and insulting to some leaders who are not in the good looks of His Holiness Yogi Bhajan and his divine Secretaries. The main target, I believe, was Nirlep Kaur, who was elected leader of Delhi Akali Dal.

It is high time that 10 million Sikhs take note of the fact how low the S.G.P.C. and political leadership has fallen. Sikh doctrines and the sanctity of the fundamental laws laid down by the Sikh Gurus regarding the Takhats are being openly thrown to the wind. Moral corruption is the order of the day. Indulging in un-Sikhlike immoral living and encouraging it in others has become a disgraceful sight everywhere. Cynical disregard of bringing out well-printed texts of scriptures or publishing authentic history and translations has been their confirmed policy for the last thirty years. Treating eminent scholars and even saints like Bhai Vir Singh, Bhai Sahib Randhir Singh and many eminent theologians as unpersons and keeping them at a safe distance from their organization has been their basic policy towards all scholars, saints, artists and talented people. While Yogi Bhajan is given some or other title or honor every year because he knows how to get them from these greedy people, Bhai Vir Singh the saintly scholar who worked for half a century in Amritsar was not even offered a garland of flowers. There were no more than ten Akalis at his last rites or his funeral. The same was their attitude

towards Bhai Sahib Randhir Singh and Baba Kharak Singh. The medical expenses of Baba Kharak Singh during his last illness were paid by the Congress regime against which he fought all his life. Darshan Singh Pheruman fasted and suffered and died a martyr as prisoner of Akali Dal Ministry which was then backed by Mrs Gandhi, to let Darshan Singh Pheruman die inch by inch after nearly two and a half months of fast, as an unperson to be forgotten. But history will not forget him. Those who watched him die have been condemned by God and the people. Such has been the self-destructive policy of those iceberg leaders who have shipwrecked every opportunity, and every moral victory and political struggle for personal ends. I appeal to every conscientious Sikh all over the world to rise as one man against this willfully selfish, greedy and destructive leadership working as unquestioned custodians of our Religious Institutions, and are unscrupulously causing repeated injuries to the sacred principles of Guru Gobind Singh.

Lord, give to the Sikhs,
the gift of charity,
the gift of sanctity of hair,
the gift of disciplined life;
the gift of tolerance and trust,
the gift of all gifts: the Divine Name,
and the gift of ambrosial ablution,
and a glimpse of Divine Presence at Amritsar.
May the abiding Centers of Khalsa legions,
And the Khalsa flag of Freedom and Justice,
Ever remain upheld from age to age.
May Victory ever be of *dharma* (Truth and Righteousness)

Ardas (Congregational Prayer)

DR TRILOCHAN SINGH, author of over 20 books on Sikh history, philosophy and Comparative Study of Religions, is Chief Translator of the well-known Unesco publication, *Sacred Writings of the Sikhs* to which Professor Arnold Toynbee wrote the Foreword. He has distinguished himself as a historian of research-oriented biographies of Guru Nanak, Guru Tegh Bahadur, Guru Hari Krishan, and writer of

Commentaries and philosophical studies.

Professor Suniti Kumar Chatterjee, President, National Academy of Letters, India, writes: "Dr Trilochan Singh knows not only the language of the Scriptures, his own mother tongue Punjabi but also Urdu, Persian, Sanskrit, Hindi and several other languages, and I can testify to my personal knowledge of his very close acquaintance with the Bengali language also. This is a rare accomplishment."

In his Foreword to Dr Trilochan Singh's Commentary on *Hymns of Guru Tegh Bahadur*, Professor K. R. Srinivasa Lyenger, Vice-President, National Academy of Letters, New Delhi, writes, "Dr Trilochan Singh is clearly a dedicated life exemplifying the Sadhana (Spiritual Discipline) of scholarship committed to spread the light of the Sikh Gurus and the message of their inspired outpourings.

Over the long stretch of forced marches, Dr Trilochan Singh has established his sovereignty over Sikh history, philosophy, theology and scriptures and the fruit of his researches and intense labors are the standard biographies of Guru Nanak, Guru Tegh Bahadur, etc., 20 books in English and over 200 learned research papers, besides readable and authentic translations of *Adi Granth*. "

He has lectured in nine Indian Universities and his Calcutta University lectures are published as "Ethical Philosophy of Guru Nanak." He lectured in six Universities in Britain on Sikh Philosophy and read some learned papers in International Conferences held in Britain in 1976. A strong dissident himself during Mrs Indira Gandhi's regime, he has been a consistent supporter of dissident, writers and scholars in totalitarian countries. He is on a 5-month lecture tour of the U.S.A.